Master Wm. H. Fletcher
Christmas
1912
From Uncle
Wm Reynolds

ARYAS LIVING IN GROUPS, WITHOUT FAMILY TIES, BEFORE ENTERING THE GARDEN IN EDEN.

PRE-GLACIAL MAN AND THE ARYAN RACE

....A HISTORY OF CREATION, AND OF THE BIRTHPLACE AND WANDERINGS OF MAN IN CENTRAL ASIA, FROM B.C. 32,500 TO B.C. 8,000, WITH A HISTORY OF THE ARYAN RACE, COMMENCING B.C. 15,000, THEIR RISE AND PROGRESS, AND THE PROMULGATION OF THE FIRST REVELATION; THEIR SPIRITUAL DECLINE, AND THE DESTRUCTION OF THE NATION, B.C. 4,705; THE INROAD OF THE TURANIANS, AND THE SCATTERING OF THE REMNANT OF THE RACE, B.C. 4,304, AS DECIPHERED FROM A VERY ANCIENT DOCUMENT. ALSO AN EXPOSITION OF THE LAW GOVERNING THE FORMATION AND DURATION OF THE GLACIAL PERIOD, AND A RECORD OF ITS EFFECTS ON MAN, AND ON THE CONFIGURATION OF THE GLOBE. A CHAPTER ON THE DELUGE: ITS CAUSE, LOCALITY, AND EXTENT; AND AN ACCOUNT OF THE "OANNES MYTH."...

By LORENZO BURGE

PUBLISHED A.D. 1887
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Pre-Glacial Man.

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"And He said, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. . . .

"So I prophesied as he commanded me, and the breath came into them, and they lived." — Ezek. xxxvii.

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PREFACE TO THE SECOND EDITION.

The call for a second edition of "Pre-Glacial Man," within six weeks of its first publication, is certainly very gratifying to the writer, and shows the avidity with which thinkers of the present day seize upon whatever may serve to enlighten the darkness enveloping the early history of man, explain the cause and duration of the glacial period, or open to their view the history and experiences of their forefathers.

The critical notices of the work have generally been kind and appreciative. Some of the critics, in their endeavor to cast doubt on the interpretation of the allegory, have credited the writer with an extraordinary power of imagination; as, if there is no guide in the record, then the writer has created these various races of man, placed them in an unheard-of situation, invented a cause through the power of which these races have been forced to replenish and subdue the earth; has shut up one race where they had no intercourse with other nations for thousands of years; has advanced them from animals, through the various stages of civilization, to a knowledge of God, and given them a religion differing from any at present taught; then,

when thus prepared, he brings them in contact and in commerce with other nations, shows their gradual decline in spirituality and morals, while they advance in riches and worldly prosperity; marks their continued moral degradation; and finally, by a cataclysm, destroys the nation for its sins, while preparing by previous and long-continued migrations for the continuance of the race. If these critics will look at the result, they will find such a work of imagination more surprising than the deciphering of the allegory.

Regarding the advance of the ice period at the present time, we have no statistical data to determine the question; but there are some indications which may even now be seen. One indication of the change which has taken place in the temperature of the northern hemisphere is found in the nude or half-nude figures of men, and the light drapery of women, as represented in the Grecian statues and carvings; thus showing that twenty-five hundred years ago the climate in Greece and Southern Europe must have been much warmer than now. We have late records of severe weather in Southern Europe, and deaths caused by the fury of the storms in Germany; and this very week we have advices of death of man and cattle by freezing in Texas, and of the Colorado River of Texas frozen solid, such a thing never having before been known. Fifty years ago ice and snow were unknown in New Orleans, but of late years have been of frequent occurrence. If from the arctic regions in its present limited extent, icy blasts can be sent twenty-five hundred miles south,

what must have been the intensity of the cold and its immense sweep when the ice covered the northern hemisphere to the fortieth degree of latitude?

Comment has been made upon the chronology of the early periods of man; this chronology, being founded upon the period of the precession of the equinoxes, is capable of exact statement, and can be calculated by any one.

This movement, which *for the sake of explanation* was made exact, was in fact very unequal. The early advance of the ice was very slow; but as each degree of latitude was passed in its southern progress, the increased body of ice would add to the intensity of the cold: so that we may conclude that the last five degrees of latitude were covered in one-half or one-third of the time taken to cover the first five. As the cold of our winters increases for a month or six weeks after the winter solstice, so, after the extreme point of the great winter had been reached, there would be a long period of continued or increased frigidity before the sun would be able to overcome the extreme cold. If at the culmination of the great winter the ice had reached forty degrees north latitude, the movement would still go on for some hundreds of years; and, with the immense body of ice to contend with, its retreat would hardly commence under one or two thousand years more. Thus we may consider that the fortieth degree of latitude was covered with ice for at least two thousand years. The return movement would at first be very slow; retrograding not more than two or three

degrees in a thousand years, the movement gradually accelerating as the body of ice was reduced.

Professor G. Frederick Wright of Oberlin College, who is indorsed by the "Journal of Education" as "perhaps the best authority in America," in December last delivered a series of lectures before the Lowell Institute of Boston, on "Glaciers." Of the various causes of the glacial period which have been presented, he says, "A third [cause] is the precession of the equinoxes, and the varying eccentricity of the earth's orbit. This last is Mr. Croll's theory, and is perhaps the best of all the ten offered." On the duration of the glacial period, Dr. Wright calculates that the "Niagara gorge is but seven thousand years old, the gorge at St. Anthony's Falls on the Mississippi the same age, one across the Scioto River not over twelve thousand years, and possibly eleven thousand years for the erosion of Plumb Creek near Oberlin." It will thus be seen that Professor Wright, by scientific reasoning and research, has reached substantially the same results as are indicated in the present volume.

It may be well in this connection to speak of the testimony of the rivers. Throughout the northern hemisphere, the rivers run in a southerly direction. This was caused by the ice barrier at the north. The immense body of ice north of thirty-eight or forty degrees of latitude, in the process of melting under the warm rains and the heat of the summer's sun, would produce great freshets; this water had no means of escape northerly, and must necessarily take an easterly, west-

erly, or southerly direction. As the mountain ranges run generally in a northerly and southerly direction, the progress of the water east or west would soon be checked, and it would be forced in a southerly course. At times, barriers would prevent the flow of the water, and great lakes or inland seas would be formed; these, under some extraordinary rise of the water, would burst their way through the opposing barriers, and force an outlet to the sea. A comparatively recent occurrence of this kind is that mentioned by Professor Wright, of the escape of the waters of Lake Erie into Lake Ontario, from thence finding their way by the St. Lawrence River to the ocean. That this is a comparatively recent occurrence, is shown by the course of the river, north-easterly. To have enabled the water to take that course, the ice must have receded northerly to about the fiftieth degree of latitude, and this could have hardly taken place previous to B. C. 6500 or 6000; the northern border of the river may show the ice line at the time.

LORENZO BURGE.

Boston, Jan. 18, 1888.

PREFACE.

In the early chapters of Genesis is an allegory, containing hidden within its outward form a history of creation, of pre-glacial man, of the Aryan race, and of the Asiatic deluge.

Great as is the value of this history, it has been preserved merely as a vehicle in which to transmit a record of the first revelation made by the Deity to man through the Aryan race; the duty laid upon that race to promulgate it; their neglect of that duty, and their consequent removal by God from the civilized world.

That such a history should have been in possession of man for six thousand years, with barely a suspicion of its character, is a marvel; and a still greater marvel that it should have been retained in such purity of form as to enable its hidden teachings to be revealed.

It is wonderful that these chapters should contain a record of man and his wanderings, agreeing with the facts of geology; and that the teachings of the allegory are necessary to enlighten and make plain the geological records.

It is wonderful that the history of a race from whom all modern civilized nations have sprung, whose

existence as their progenitor was known only through philology, should be recorded in this allegory, and thus enable the present representatives of the race to obtain a knowledge of its work and destiny.

Still more marvellous is it, that herein should be recorded the first revelation given unto man, and agreeing with that revealed through the Christ.

The record closes at the period of the extermination of the Aryas as a nation.

Who at that time could, of his own wisdom, have written such a work? The science of geology was unknown. Tradition could not have given a knowledge of creation, nor of its gradual work. It could not have recorded the ages on ages of animal man, his wanderings or advance. Even the Aryas themselves would not have recognized or understood the steps of their own progress as herein described; neither could any man have foreseen and predicted the future universal moral and spiritual rule of the Aryan race, at a time when that nation had been destroyed and its people scattered. Marvellous in its preservation, it is miraculous in its conception, and must be the work of an inspired hand.

This history is written in allegory and cipher. These ciphers, generally supposed to be proper names, are words, whose significations describe the character of, or events of, a certain period of time in the life of the race, varied or changed by the commencement of other periods or by other events; these form skeleton pictures of the period presented.

To fill out these pictures, and give them the proper light and shade, that they may be seen and understood, I have called in geology, astronomy, history, and the truths of human nature, to aid the allegory; and have thereby been enabled to present a historical picture, crude though it be, which will, I trust, be of value to the geologist and historian, of importance to religion, and of interest to all.

This history and revelation has been purposely hidden from man until he should be ready for, and longing to receive it.

Only within the last twenty-five years has it been possible for any one to decipher and understand the history herein recorded. Geological discoveries; Agassiz and others, in their investigations of the glacial period; M. Adhémar, in calculating the time of the precession of the equinoxes; Layard, in unearthing the buried remains of Asiatic civilization; the labors of Professors Smith, Sayce, and others, in making known the literary riches there discovered; the researches of historians; the records of travellers; the general advance in knowledge, and the religious enlightenment of the present time,—have all been required to enable man to pierce the casket, and reveal the secrets so long hidden.

In this volume we shall see that the plans of the Deity for the spiritual instruction of the human race have apparently been frustrated through the disobedience of the Aryas. In another volume we shall trace the transmission of the knowledge and civilization of

the Aryas through the Turanian to the Semitic race, and shall follow the movements of the Deity, whereby he again brought the original revelation to light, and again placed it in the hands of the Aryan race with the original injunction, to deliver it to all mankind.

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INTRODUCTION.

At the beginning of the Book of Genesis are what have been called the records of creation, — Adam and Eve, Cain and Abel, a genealogical table from Seth to Noah, and the account of the Deluge. These narratives and table are one continued allegory, written principally in cipher. In this volume we shall attempt to decipher and make plain the history therein recorded.

The idea that these stories are allegories is not a new one. Josephus, in the preface to his "History of the Jews," writing of this portion of Genesis, says, "Moses speaks some things wisely, but enigmatically, and others under a discreet allegory." Of the story of Adam and Eve, he says, "Moses begins to talk philosophically." And the Rev. William Wesley, the translator, a Trinitarian divine, says in his note to "Creation," "It is not improbable that he [Josephus] understood this account in an enigmatical, or allegorical, or philosophical sense."

Philo, a Jew of the time of Christ, says, "Adam is the intellectual nature, and woman is formed from the necessity of joining with it the sensual and material. That she was taken literally from his side, who can believe it? The tale is mythical. . . . The river of paradise is wisdom; which, being parted into four heads, becomes the four cardinal virtues. Cain and Abel are rival principles; and since evil is self-destructive, it follows that Cain kills himself, not his brother."[1]

Others have in general terms expressed similar views. Even the Calvinists have treated a portion of the Adam and Eve narrative as allegorical, while the remainder they use as facts.

Some years since, Ambrose Sawyer published a work on the "Reconstruction of Biblical Theories," in which he declares that "these narratives, with the accounts of the Flood, are all allegories;" but to this time, no one, we believe, has attempted to explain these allegories, and present them in a reasonable form, making each picture or part dependent on all the others, and all together making a complete whole.

What is an allegory?

Chambers's Encyclopædia says, "An allegory is the embodiment of a train of thought in a visible

[1] Hebrew Men and Times. By J. H. Allen.

form, by means of suitable images having some resemblance or analogy to the thought."

Webster's Dictionary defines an allegory "as a figurative sentence or discourse, in which the principal subjects are described by other subjects resembling them in properties and circumstances. . . . A description of one subject or event under the image of another of similar character. Bunyan's 'Pilgrim's Progress' and Spenser's 'Faerie Queene' are celebrated examples of the allegory."

In explaining such allegory, each of the subjects, pictures, or parts presented must be consistent with every other part. Like the scenes forming a panorama, each picture must be perfect and correct in itself, and all together form a complete whole. The narrative must not be treated as part fact, and part allegory. It is wholly the one or the other. If the explanation given is not consistent in all its parts, the allegory has not been rightly elucidated.

We will endeavor to apply the definitions given above to the allegory before us.

The allegory is divided into periods of time; the "creative" periods containing hundreds of thousands of years, and the shorter periods of "man" covering thousands and tens of thousands of years.

In the creative epochs we are shown first the

appearance of the earth previous to the changes on the earth's surface, then the various changes and creations in their order; the whole forming a complete panorama of the earth, its changes and creations, to the final creation of man.

In the shorter epochs are pictured man as he was created, an animal; his wanderings and advance. Each advance is shown in an allegorical picture; and the various steps in the progress of the Aryan race are shown in the cipher describing the character of the race and period, and in the additional allegorical pictures descriptive of the controlling events of the time.

While the author carries out each period to its apparent completion before commencing another, we must remember that we have only the evening and the morning of each period described; that, in fact, the noon of either period was not seen by the prophet; and that a second period commences, and perhaps a third, while the first is still in operation.

"God said:" by these words the author expresses the intention of God, and his active agency. There was an actual creator, and that creator was the Deity himself. His power and energy were at work, and his intention carried into action.

"And it was so," represents the completion of the work of that period. God's will had been done, his contemplated work performed.

"And God saw that it was good," represents the fact, that not only had the work been completed, but that it had been done in full accordance with his intention and plan; and that all the changes and creations, as each period progressed, had been brought to final perfection. These are the author's ideas expressed or voiced by God.

The word "day" represents a period of time of uncertain length.

The author desired to show that time passed in accomplishing the work of creation; and he uses "an image having resemblance to the thought," and signifying the passage of time. If he believed in instantaneous creation, that "God spoke, and it was done," he would have said, "and immediately it was done. In a moment, earth, air, and sea were filled with innumerable living organisms." The word "day," then, represents a period of time during which the work of that era was in progress. The first, second, third, and other days show the successive epochs during which the various changes and creative events, in the order of their occurrence, took place.

The "evening and the morning." By these words the author represents the beginning, the gradual growth, and final perfection of the changes or creations of the early portion of each period.

"Man" is used as a generic term meaning mankind, the whole human race.

The formative and creative work is seen by the author in visions. These visions he paints in words as being the command of God; and in each period he proclaims that God made, or created, every thing that is.

We must not forget that God speaks not at all: the various visions are from God, the words are the words of the author in explanation. He shows the results of each period of creation, as seen by him, by describing other scenes "resembling them in properties and circumstances;" he embodies his visions in "images having resemblance or analogy" to the scenes therein presented.

Neither of these views is of the completed epoch: they show the early morning only of each period. The changes were still in progress; and higher and more complicated forms of animal life, suited to the improved condition of the earth, its climate and atmosphere, were continually produced.

PRE-GLACIAL MAN AND THE ARYAN RACE.

I.

THE FORMATIVE PERIOD.

"In the beginning God created the heaven and the earth." Here are stated three facts.

First, The whole universe was in being.

Second, It did not come by chance or accident: it was created.

Third, Its creator was God.

These are the foundations on which the author proceeds to erect his superstructure; and the first step is a description of the appearance of the earth before the changes, which he proposes to relate, took place. He makes no mention of the immense period of time which had passed before the earth arrived at this point, nor how it was created.

CHAOS.

"And the earth was without form, and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters."

"Without form." There was no variety of form, only an apparently flat surface, without mountain or valley; the earth covered with water, only a few muddy patches appearing above the hot and steaming seas; and "void" of life: no plant, fish, bird or beast, no form of animal or vegetable life, appeared upon its surface.

Intense "darkness was upon the face of the deep." Not a single ray of light from the sun could pierce through the heavy body of vapor and cloud surrounding the earth; the frequent lightning only served to illumine the black waters.

"And the spirit [wind][1] of God moved upon the face of the waters." Electric storms of immense power, accompanied with thunder, vivid flashes of lightning, and violent winds, swept over the surface of the waters, and were of almost constant occurrence.

Having shown the appearance of the earth previous to the changes on its surface, the author proceeds to describe the first change in these words: —

THE FIRST DAY.

"And God said, Let there be light: and there was light. And God saw the light, that it was

[1] Kitto's Cyclopædia says, "The primary sense of the term 'spirit' is wind, as 'He that formeth the mountains and createth the wind' (Amos iv. 3), and (John iii. 8) 'The wind bloweth where it listeth.'" This is the ground idea of the term "spirit."

good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night; and the evening and the morning were the first day."

In the words of command the author shows the intent of God, that light should appear upon the earth; and in the answer to the command, and in the comment and approval of God, he records its fulfilment.

The view of the "first day" is the same as "chaos," except that the thick, heavy clouds, in a long series of years, had gradually become less dense; the vapors had decreased, and finally the light of the sun had so far penetrated that the difference between day and night could be distinguished, "and there was light."

"And the evening and the morning were the first day." Light had not been instantaneous upon the issuing of the command; time had passed; there had been an evening before the morning, a period of darkness, then of glimmering light, and a gradual increase, until day and night could be distinguished.

What was this evening and morning constituting the period called "day"?

All life begins in darkness. The plant throws out its slender roots into the dark earth long before a shoot appears above ground. The bird

begins life within the egg, shut out from the light of day. The animal, and man himself, commence life in the darkness of the womb; all animate being has its beginning in darkness, its evening before the morning. So, too, did this earth enter upon its changes in darkness, progressing gradually to the dawn, — its evening and its morning. All progress is from the evening to the morning, from darkness to light.

THE SECOND DAY.

The second change is described as follows: —

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

The fulfilment of this command is given in these words: —

"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day."

Here again we have the statement that a period of time passed while accomplishing this change. It is not effected without work. God *made* the firmament; it was the work of his hands. It is not the instantaneous fulfilment of a command;

but the long and continuous working of God's laws, called the laws of nature.

Still nothing but water. The action called for is a division "of the waters from the waters;" an expanse or space between the waters on the earth, and the water in the clouds above.

This second period, or day, is a continuation of chaos, and first period. The action is the same; namely, the gradual thinning and raising of the clouds and vapor, until there is an expanse of atmosphere, a space dividing the waters from the waters. We shall find that this action continued unto the fourth day, when the sun's rays finally pierced the clouds, and shone upon the earth.

THE THIRD DAY.

"And God said, Let the waters under the heaven be gathered together into one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good."

As the volume of water on the earth enlarged, by reason of the continual condensation of its vapors, its weight increased to such a degree as to cause depressions on the earth's crust; the waters rushing into these hollows deepened and enlarged them. This pressure from without forced

the liquid contents of the interior with tremendous power against the inner portion of the crust in other directions, and, aided by the imprisoned gases, caused it in places to give way, raising portions out of the sea, and forming protuberances on the surface. As the pressure continued and increased, these protuberances enlarged into hills and finally mountains. In many places the inner fire and gases forced a passage through the thinnest portions of the earth's shell, and volcanic mountains were the result.

Thus far in the account, the action of God has been shown in the changes which have taken place on the earth's surface, preparing it for the introduction of life.

THE CREATIVE PERIOD.

THE THIRD DAY.

Contemporaneous with this change on the earth's surface, the first of the new creations commence, as indicated in the next command.

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

And the evening and the morning were the third day."

Vegetation now appeared. As yet no animal had been created: none could have lived in the mephitic atmosphere of this period; but the process of purifying it, preparatory to such occupancy, was going on with great rapidity. The sun's rays had not yet pierced the body of cloud and vapor still enveloping the earth; but the heat and moisture, together with the subdued light, made the earth a great hothouse for plant growth.[1]

[1] Louis Figuier, in his The World before the Deluge, says, "During a long series of ages, the solid crust of the globe went on increasing in thickness, as the process of solidification of the underlying liquid matter nearest the surface proceeded. This state of tranquillity could not last long. The solid portion of the globe had not yet attained sufficient consistency to resist the pressure of the gases and boiling liquids which it covered and compressed with its elastic crust. The waves of this internal sea triumphed more than once over the feeble resistances which were opposed to it, making enormous dislocations and breaches in the ground, immense upheavals of the solid crust, raising the beds of the seas far above their previous levels; and thus mountains arose out of the ocean. . . . On the other hand, the earth, as it continued to cool, would also contract; and this process of contraction was another cause of dislocation at the surface, producing either considerable ruptures or simple fissures in the continuity of the crust.

"Heat (though not necessarily excessive heat) and extreme humidity were then the attributes of its (the earth's) atmosphere. . . . Conditions of equable and warm climate, combined with humidity, do not seem to have been limited to any one part of the globe; but the temperature of the whole globe seems to have

THE FOURTH DAY.

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years, and let them be for lights in the firmament of the heaven to give light upon the earth."

The fulfilling of this command is recorded in these words: —

"And it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day."

The vision of the seer is described: "and God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." The remainder is his statement of the object of the creation, and is the

been nearly the same, from the equatorial regions to the Arctic Ocean. Nearly the same plants are found in Greenland and Guinea. . . . There seems to have been only one climate over the whole globe. . . . It was a consequence of the greater or nearer influence of the interior heat of the globe."

THE SUN STRUGGLING THROUGH THE THICK CLOUDS AND MISTS ON THE FOURTH DAY. — P. 25.

same formerly held by mankind in general; namely, that the heavenly bodies were created for the sole purpose of giving light to the earth.

As the beds of the sea became deeper, the hills rose higher and higher, and verdure clothed the earth; the steam and vapors had continued to decrease in density, and had arisen higher in the atmosphere. At last the sun struggled through the clouds, and shone brightly upon a moist and steaming earth, adding strength, color, and vigor to the luxuriant growth. Grass, herbs, and trees in immense fields and forests matured early, and early decayed; thus producing in part the rich vegetable mould which covers the face of the earth.

We see here more distinctly the fact that creations were not instantaneous in answer to a command; we are told that "God *made* two great lights; . . . he made the stars also." Thus the planning, forming hand of God is seen; and, as in the other creations, the statement is made that "the evening and the morning were the fourth day."

The author describes the various scenes of creation as they would appear to an observer on the earth's surface.

On the fourth day, he says, God made the two great lights, to light the day and night; but we

must recollect he had already stated that in the *beginning* God created the *heaven* and the earth. The sun, moon, and stars, now shining on the earth for the first time, were therefore not new creations, but new appearances; they had not before shone upon the earth's surface, because of the dense clouds.[1]

THE FIFTH DAY.

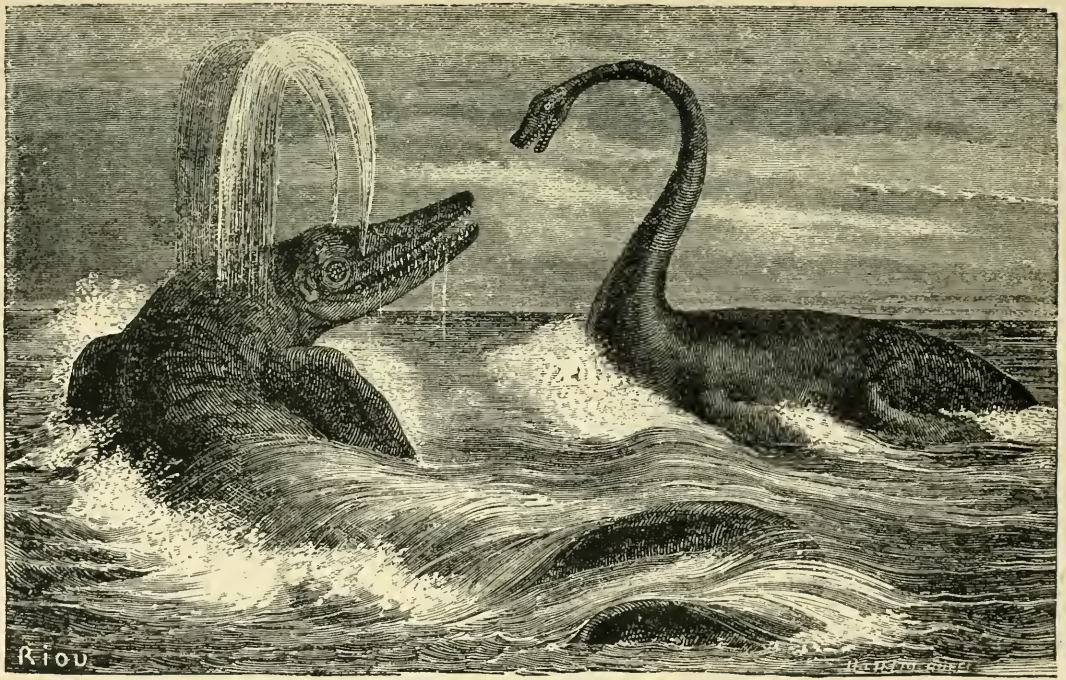
The vision of the fifth day is thus described: —

"And God said, let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven."

The fulfilment of the command is given in these words, —

"And God created great whales, and every living thing that moveth, which the waters brought forth abundantly, after their kind, and every

[1] Professor Simon Newcomb says, "No data in history exist for reproducing the ancient ideas, except as they are scattered in fragments through many writers. But modern astronomers can reconstruct the heavens as they appeared to the ancients. He regarded the science of astronomy as having its beginnings in such observations as a child would make of the heavens. He traced the development of ideas from the beginning, in the belief in the earth as a plane, upon which the vault of heaven rested at the horizon. By observation of the diurnal motions of the stars, came belief in a celestial sphere moving around the earth; and, from the unchanged relation of stars to each other, belief in a



Ichthyosaurus. Plesiosaurus.

THE WATERS BROUGHT FORTH ABUNDANTLY THE MOVING CREATURE THAT HATH LIFE. FIFTH DAY. — P. 26.

winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day."

The vision of the fifth day is the creation in the waters of "the moving creature that hath life," and of "fowl that may fly above the earth."

The appearance of the sun was the signal for animate life; first in the lowest forms of crustacea, which appeared in great variety and abundance.

Geology gives but slight knowledge of the birds in the beginning of this period; crustacea and a few forms of fishes being all that have as yet been found.

These "days" cover long periods of time, during which animal life, beginning in the lowest, was succeeded by improved and more perfect forms; and the strange and uncouth birds of the early days were gradually improved, until, in the later

firmament in which the stars were set. Beyond the firmament was the empyrean, and the home of the gods. But the ancients had no adequate idea of the enormous distances of the fixed stars from the earth. Seven bodies were found not to move regularly with the stars, — the sun, moon, Mercury, Venus, Mars, Jupiter, and Saturn. The conclusion was reached, that these bodies could not be set in the same sphere with the stars. Hence, there were several spheres in which these other bodies were set, and the outer bodies could be seen because the inner spheres were transparent."

species, beauty of form and color were added to delight the eye, and song to please the ear, of man, while others would serve for his food, or add to his comfort.

The vegetable life of this period was extremely abundant. The atmosphere was laden with the constituents of plant life and growth, — heat, moisture, carbon, and electricity, — while the sun added his strengthening and vivifying powers. Fern-like trees and plants, palms and other soft-wooded trees, obtained prodigious growth through the influences mentioned, and in their decay, accompanied by pressure, formed the great coal measures.

THE SIXTH DAY.

On the sixth day we again have two visions described; the first in these words: —

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind."

This is the command, and the record of its fulfilment is in these words: —

"And it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good."

Here, again, God answers his own command,

Nothosaurus. Labyrinthodon.

LIVING CREATURES AND CREEPING THINGS, EACH AFTER HIS KIND. SIXTH DAY. — P. 28.

and forms, shapes, the creatures of his hand, each and every one "after his kind." There is no sudden appearance of innumerable species of animals, but all are individually made and fitted for the especial object of their existence.

The animal creation of the sixth day commenced in reptilian and saurian representatives, which might well be called "creeping things," — amphibious animals living on the borders of the still hot and shallow seas. These were followed at a later period by gigantic animals of the lizard species. In his vision the author saw many animals entirely unknown to him; these he calls "the living creature after his kind."

The earth had slowly arisen from the bed of the seas; or, to state it more accurately, the increase in volume and weight of water, caused by the condensation of vapor, continued the pressure on the outward crust, forcing a counter-action on the inside of the earth's shell, which continued to raise the protuberances into hills, the hills into mountains, and formed the elevated plains of the earth.

At a still later period, the great heat of the early days had largely abated. The dinotherium, mastodon, two-horned rhinoceros, and other animals, some nearly related to the present occupants of the torrid zone, made their appearance; while

the vegetation also approached in appearance the flora of the same period.[1]

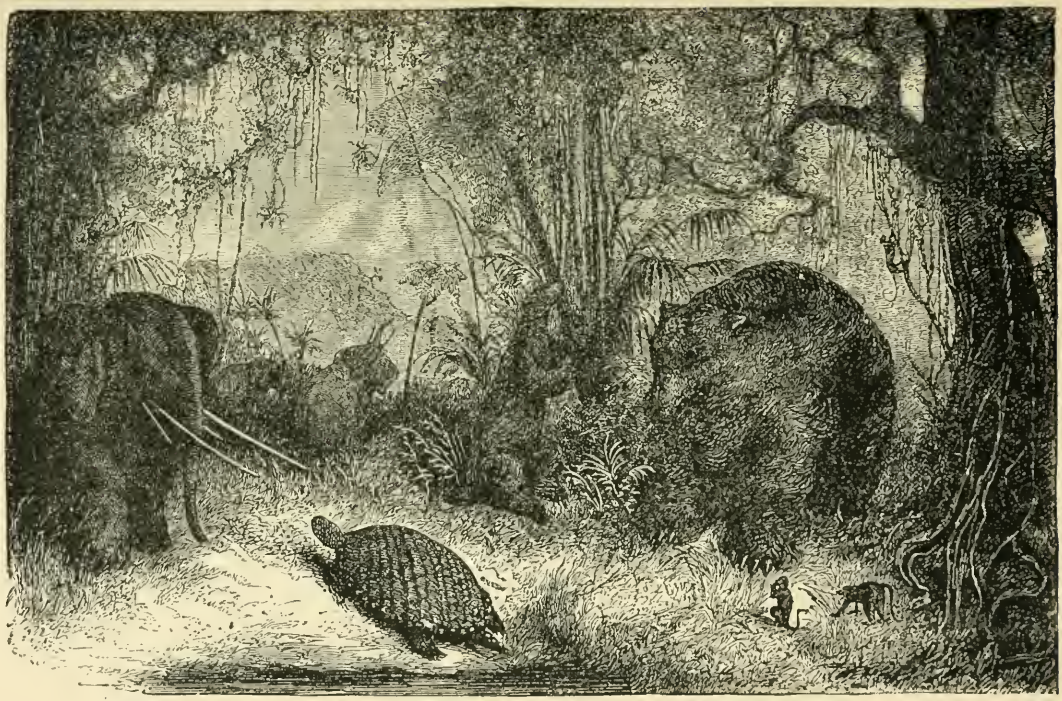
The second command on the sixth day is in these words: —

"Let us make man [not *a* man] in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

The fulfilment of this resolve is recorded in these words: —

"So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. . . . And it was so. And God saw every thing that he had made, and, behold, it was very

[1] Professor Agassiz says, "There is a manifold progress in the succession of beings on the surface of the earth. This progress consists in an increasing similarity to the living fauna, and, among the vertebrates especially, in their increasing resemblance to man. But this connection is not in consequence of a direct lineage between the faunas and floras of different ages. . . . The link by which they are connected is of a higher and immaterial nature; and their connection is to be sought in the view of the Creator himself, whose aim in forming the earth, in allowing it



Mastodon. Glyptodon. Mylodon. Megatherium. Orthopithecus.

THE LIVING CREATURE AFTER HIS KIND OF THE LATTER PART OF THE SIXTH DAY. — P. 30.

good. And the evening and the morning were the sixth day."

"Male and female created he *them*," "and gave *them* dominion," is the record. There can be no question as to the meaning of these words. They indicate both sexes, and evidently more than one pair, and probably more than one variety.

As in the other creations, God's comment is the same, or even stronger. Reviewing all his work, he pronounces it "very good." The object held in view from the very first had been carried out: every thing had been done satisfactorily; all that he had created had been endowed with the qualities and instincts necessary for their preservation and happiness; and, as in the other creations, time had passed. God *formed*, *made*, the beast of the earth, and cattle, and creeping thing. He *made* man. We are afterwards told of the care with which he formed every plant and herb, every animate and inanimate being.

In creating fish, fowl, beast, cattle, and creeping thing, each class were made after their kind, endowed with characteristics suited to the place

to undergo the successive changes which geology has pointed out, and in creating, successively, all the different types of animals which have passed away, was to introduce man upon the surface of our globe. Man is the end towards which all the animal creation has tended, from the first appearance of the first palæozoic fishes."

they were to fill. These were fixed and immovable: we call them instincts. In them there could be no progress: they were made for time.

Man, the favored creation of God, was made apparently the most defenceless; naked, unprotected from the weather, thorns, or wild beasts, and without weapons of offence or defence. In compensation for this apparent neglect, God gave to him instincts superior to any of the animals. In fact, in himself he combined all. He was more courageous than the lion, more cruel than the tiger, more sagacious than the elephant, swifter than the deer, more cunning than the fox, more constructive than the beaver, more generous than the dog, and more subtile than the serpent. He was the superior of all the animal creation; and God endowed him with the power of thought, which would quicken and enlarge these instinctive faculties, and give this naked, unarmed, and unprotected man command over the earth, and dominion over every living thing that moveth upon the earth.

When God says, "Let us make man in our image," we should remember that God speaks not at all, but that it is the author placing the words in the mouth of God, as a statement of his own belief or knowledge. This statement is confirmed by the Christ, who tells us that God is our Father, and that we are his children.

In the creation of man, there is one point that should be especially noticed. The plants, the fishes, birds, and animals, were each made "after their kind;" but it is not said so of man. He is not made after "his kind," but after a higher kind. He is made in the image of God, in his likeness or similitude spiritually: he partakes of his spiritual nature, is of his (God's) kind, and has the capacity to become, like him, immortal.

It is evident that the writer did not believe that the command went forth and the work was done. There was a time in which the thought of God took effect in action, a time in which he commenced his work; and this time the author represents in his command. Ages pass, during which his work was in process, until a time came when the work of that period was finished. "And it was done" is the author's record of the completion of the work; but there was no such thing as instantaneous creation.

GOD'S DAY.

"On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

God's Day has neither evening nor morning: it is without beginning and without end.

God sanctified the seventh day, set it apart for a special, a holy purpose, says the author. While he rested from his long work of preparation, a new succession of events would take place, in which the new order of being whom he had created would be the principal actor. This seventh day, or period, was dedicated to man. This present day of God's rest is the day of man's opportunity. He is just emerging from the long darkness of the evening; the morning is just breaking upon him. If this period of God's rest and man's opportunity shall have any relation to the previous periods, man's day has just begun, and tens of thousands of years on this earth are before him for his use and improvement.

On the seventh day the following statement is made: —

"Thus the heavens and the earth were finished, and all the host of them."

God's creative work was *completed*. All this work had been done for one object, one purpose. All the beauty and sublimity of the earth, all animate and inanimate creation, had been made for the use of man, the last and highest of his creations, — his child, made in his image and partaking of his nature; the object of his love and care.

Before the world was, God was with his child in thought, in anticipation; every thing was created with his child in view. Whatever could add to his comfort or happiness was thought of and brought into being; and now the work of his hands was completed and done. Man was upon the earth, had received his birthright as son of God, had increased and filled the earth, had subdued it and compelled it to administer to his wants; and he held dominion over every living thing that moved upon the face of the earth.

The seer closes his account of the creative acts and events with the following declaration: —

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens."

"These are the *generations*," the successive order of creative events; each step of advance being dependent on the work of the preceding period.

"In the *day* that the Lord God made the earth and the heavens." The use of the word "day" in this passage shows that our interpretation is correct. Creation was not accomplished in one day, nor in six days of twenty-four hours; but the word denoted the passage of time marked by successive acts of God's power.

The author now adds a few explanatory notes.

He desires to show that every act of God's creative power was a *specific* act; that all creations were each and every one distinct, and perfectly adapted to the object in view; and, in illustration, he says that, —

"[God made] every plant of the field *before* it was in the earth, and every herb of the field *before* it grew."

Then, led by the association of ideas, he gives a glimpse of the appearance of the earth as it was on the third day, the first of the creative period, when vegetation was at its height, thousands of years before man was created.

"For the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground."

In the heat of summer the glass covering of a hot-house is painted to prevent the sun from burning the plants, while light is freely admitted. The earth was at this time a hot-house. Plant-life was stimulated by the bottom heat of the earth's inner fires; the vapor intervened to prevent the scorching rays of the sun, while its light penetrated it, and served to increase the vigor of vegetation. Mist, or vapor, continually arose from the moist earth, and thus combined all the requirements of a hot-house growth.

PLANT LIFE ON THE THIRD DAY. — P. 36.

The author now returns to his previous subject, that of specific creation. His former illustrations having been taken from the inanimate life of the vegetable world, he now uses man as an example of the work of God in animate creation. He illustrates his meaning by describing these various acts of creation "under the image of one of similar character."

He says, "Out of the ground the Lord God formed every beast of the field, and every fowl of the air." Again: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The seer says that God formed every animal and bird out of the ground, —*formed them*, — and then describes God as personally making, *forming*, man of the dust of the earth, as a potter would form an image of clay, then breathing upon it and giving it life; thus showing the minute care which God gave to the formation of every thing which he had created and made.

MAN'S WORK.

On the final day of creation, God (says the author) gave three commands to man. They were: —

First, To "increase, and multiply, and replenish the earth;"

Second, To "subdue it;" and

Third, To "have dominion over every living thing that moveth upon the earth."

In the commands given, the author expresses God's intention or purpose regarding man. "And it was so," shows that the work was done, completed. Every part of the earth had received that variety of man best suited to its peculiarities of situation and climate.

As Nature's flora and fauna were each and all adapted to the particular locality and climate in which they were placed, so man was distributed in like manner over the earth. They had subdued it, compelled it to supply their wants by cultivation; they also held dominion over every living thing that moved upon the earth, and had become the masters of the animal creation.

Before proceeding farther in the allegory, it will be necessary for us to ascertain, if possible, by what means the commands laid upon man to replenish the earth, subdue it, and have control over the animal creation, were carried out; what power or force it was, that, acting on the uncivilized man, should lead him to fulfil those commands.

II.

RÉSUMÉ OF THE FORMATIVE AND CREATIVE PERIODS.

In the record, we notice that all of the formative and creative periods have passed through the night, and the morning has just opened. The morning of creation only is described by the seer. The various changes in the earth's surface still went on. The infant creations were gradually supplanted by other and improved varieties of the old, or by entirely new creations, suited to the changes in climate and atmosphere. These continually new creations continued until after the appearance of man; while the changes in the configuration of the globe continued up to a comparatively late period, and perhaps have not yet entirely ceased.

These processes, in order of time and succession of events, agree with the scientific knowledge of the present day, and indorse the teachings of geology and astronomy.

In the record, the author finishes the work of

each day before proceeding to the next day, or period. In fact, these days are not distinct and separate periods, in which the work of the day is commenced and completed before the beginning of another day. For instance, the change of the second day is but a continuation of the work commenced on the first; and it does not culminate until the fourth day, in the breaking away of the clouds, and the appearance of the heavenly bodies.

On the third day we see the simultaneous appearance of dry land and plant-life; but, during the fourth and succeeding periods, the land was still gradually rising and forming, and has continued so to do until comparatively modern times. So, too, plant-life was continually changing; the early creations giving way to new and improved varieties, up to, and even beyond, the creation of man.

On the fifth and sixth days, fish, fowl, and animals were created; but these days commenced early in the third and fourth periods, and continued for thousands of years, during which there was a constant succession of beasts, birds, fishes, reptiles, and plants.

The amphibious animals and reptiles, created to live in the heated, moist, and mephitic atmosphere of the early creative periods, as the atmosphere became less poisonous and cooler, perished, and gave way to other types; these, in turn, as the

ANIMATE AND INANIMATE LIFE OF THE FIFTH DAY. — P. 40.

air became purer, to still other species of animals, until the present fauna were created. We thus see that the creative processes went on side by side until after the glacial period, since which there have been no new creations so far as known to man.

THE ASSYRIAN CREATIVE LEGEND.

When Ashurbanipal (B. C. 650) caused the ancient Assyrian tablets to be collected, copied, and deposited in his library at Nineveh, he also, it would appear, caused some of the ancient legends to be written out, and copies thereof deposited therein. Of these, only scraps of the creative legend have as yet been found; these can be pieced out in part, however, by the few remains we have of Berosus's writings. It is interesting to note both their points of agreement with, and of divergence from, the Bible record.

These tablets are claimed to be "the property of Ashurbanipal, king of nations, king of Assyria." [1]

The initial statement is, "When the heaven above and the earth below were as yet unnamed (not in being, or unformed), the abyss and the billowy sea were the beginning of all things."

The waters contained the germs of life; but "the darkness was not lifted" from the waters, and there was no growth.

[1] The Story of Chaldea, in The Story of the Nations series.

The gods "were as yet unnamed (not yet in being), and did not rule the destinies."

The great gods Anu, Ea, and Bel, and the divine hosts of heaven and earth, came into being; and "the days stretched themselves out."

"Anu (the god of heaven) appointed the mansions of Ea and Bel with his own. . . . The signs of the zodiac were the mansions of the great gods. He established the stars and the planets, allotted the night to the moon, and ordered the months and years."

The gods (plural) created the cattle, wild beasts, and creeping things.

Berosus says (speaking of the creative legend, which he claims to have seen and read), "When all was darkness and water, the principle of life was restlessly working in the water, producing monsters, beings like men, — some with wings, others with two heads; some with legs and horns of goats, others with the body of a horse; bulls with human heads; dogs with four bodies and a fish tail; in short, every hideous and fantastic combination of animal forms. All these monsters perished the moment Bel separated the heaven from the earth, creating light."

Another fragment of Berosus says of the creation of man, "That Bel gave his own blood to be kneaded with the clay out of which men were

formed; and that is why they are endowed with reason, and have a share of the divine nature in them."

In this confused legend, "the abyss and the billowy sea" were in existence before the gods, and were "the beginning of all things."

"Chaos," as pictured in the Bible, is the same as the self-existing waters.

There is "darkness" on the face of the waters.

Anu, Ea, and Bel were self-existent.

"Light" is created when "Anu lifted the darkness from the waters."

The sun, moon, and stars appear when "the days stretch themselves out." Anu appoints the path, or mansions, of the sun, establishes the stars and planets, and allots to the moon the night.

The waters contain the germs of life, — an apparent remembrance of the passage, "Let the waters bring forth abundantly the moving creature that hath life."

The gods create animal life.

Man, when created, partakes of the divine nature.

The creation of fish and fowl is not specifically mentioned.

We can see that the salient points of the original record have been retained, while the particulars are lost; and the credit of creation is naturally given to their own gods, the only gods whom they knew.

III.

AN EXPOSITION OF THE LAW GOVERNING THE FORMATION AND DURATION OF THE GLACIAL PERIOD, WITH A RECORD OF ITS EFFECTS ON MAN, AND ON THE CONFIGURATION OF THE GLOBE.

Our narrative (in its continuance) records vast movements of mankind in different directions, and covering a long period of time. The causes of these migrations are not given, and we have necessarily to seek their cause in the records of science. Believing the glacial period to have been the prime agent in the movements mentioned, we have diligently sought light from its records.

In searching for the cause and duration of the ice period, we found every thing a chaos. While the rocks themselves gave undisputable evidence of such a period having extended over the whole northern hemisphere, its cause and the duration of its action were unknown. Its appearance was described as sudden, covering with ice and snow

of enormous thickness plains which a short time before had rejoiced in tropical heat, causing the death of all animals, and the destruction alike of the trees and plants of this before torrid zone. The duration of this ice period was variously estimated at from one to two thousand years by some, while others claimed a period of two hundred or three hundred thousand years as its probable duration.

Its cause was also unknown. Various suggestions were made by scientists, nearly every one violating the laws of nature; and each alike was rejected as improbable, if not impossible, and the end of the matter was summed up in the final words, we "do not know."

One of the *results* of the ice period — namely, the migrations before mentioned — being in our hands, it was not a difficult matter to select the only scientific cause which had been presented as the true one, — one which, but for a misconception of its action, would have been at once established as the cause of glacial action; a law of nature which is acting to-day, and which in the course of a few thousand years will again bring the glaciers over the northern hemisphere.

Previous to eliciting the law mentioned, we have made extracts from geological works to establish the fact of glaciers, and have given

the descriptions of their appearance, and the various scientific *guesses* as to their cause and duration.

The researches of geologists have proved, that, at some time after the appearance of man, there was a period during which nearly the whole northern portion of the globe was covered with ice and snow, rivalling that of the poles; that the ice was of great depth and weight; and that in its movements it left its marks upon the rocks as far south as the fortieth degree of north latitude.

An examination of existing glaciers, although reduced to a mere shadow of their original size and power, shows how these scratches upon the rocks are made.

Figuier, in his "World before the Deluge," says, "An important property of glaciers remains to be pointed out. They have a general movement of translation in the direction of their slope, under the influence of which they make a certain yearly progress downward, according to the angle of the slope. The glacier of the Aar, for example, advances at the rate of about two hundred and fifty feet each year."

"Under the joint influence of the slope, the weight of the frozen mass, and the melting of the parts which touch the earth, the glacier thus

always tends downward; but from the effects of a more genial temperature, the lower extremity, melting rapidly, has a tendency to recede. It is the difference between these two actions which constitutes the real progressive movement of the glaciers."

"The friction exercised by the glaciers upon the bottom and sides of the valley ought necessarily to leave its traces upon the rocks with which it may happen to be in contact. Over all the places where a glacier has passed, in fact, we remark that the rocks are polished, levelled, rounded. These rocks present, besides, striations or scratches, running in the direction of the motion of the glacier, which have been produced by hard and angular fragments of stones imbedded in the ice, and which leave their marks on the hardest rocks, under the irresistible pressure of the heavy-descending mass of ice."

M. Charles Martin says, "The friction which the glacier exercises upon the bottom and upon the walls is too considerable not to leave its traces upon the rocks with which it may be in contact; but its action varies according to the mineralogical nature of the rocks, and the configuration of the ground they cover."

"If we penetrate between the soil and the bottom of the glacier, taking advantage of the ice

caverns which sometimes open at its edge or extremity, we creep over a bed of pebbles and fine sand saturated with water. If we remove this bed, we soon perceive that the underlying rock is levelled, polished, ground down by friction, and covered with rectilinear striæ, resembling sometimes small grooves, more frequently perfectly straight scratches, as though they had been produced by means of a graver, or even a very fine needle. The mechanism by which these striæ have been produced is that which industry employs to polish stones and metals. We rub the metallic surface with a fine powder called emery, until we give it a brilliancy which proceeds from the reflection of the light from an infinity of minute striæ. The bed of pebbles and mud interposed between the glacier and the subjacent rock here represents the emery. The rock is a metallic surface; and the mass of the glacier which presses on and displaces the mud in its descent towards the plain represents the hand of the polisher. These striæ always follow the direction of the glacier; but, as it is sometimes subject to small lateral deviations, the striæ sometimes cross, forming very small angles with one another. If we examine the rocks by the side of a glacier, we find similar striæ engraved on them where they have been in contact with the frozen mass. I have often broken

the ice where it is thus pressed upon the rock, and have found under it polished surfaces covered with striations. The pebbles and grains of sand which had engraved them were still incased in the ice, fixed like the diamond of the glazier, at the end of the instrument with which he marks his glass."

The evidences of this action are found in America as well as in Europe, and extend to the fortieth degree of north latitude.

Recent explorers in Alaska report the existence in that country of immense glaciers, — one of a hundred and fifty miles in length, and ten miles wide. Hon. T. W. Bicknell, LL.D., in a lecture delivered in Boston, recounting some of the things he saw in Alaska, gave a stereopticon view of a glacier in that country, which he described as three miles wide and six hundred feet high, or thick. This glacier extended into the sea. It travelled about one quarter of a mile in a year; and the frequent breaking off of portions, occasioned by the action of the ocean, caused immense waves which extended a long distance; and the pieces broken off formed huge icebergs.

If we take this as an approximate thickness of the ice in the glacial period, we can perhaps obtain a slight idea of its great power for crushing and grinding mountains and rocks, and of the intense-

ness of the cold occasioned by covering a half of the northern hemisphere with such a mantle of ice.

Previous to the glacial period, the crust of the earth, being still very thin, was often disturbed by earthquake throes, causing great and frequent changes in its surface. There were also other movements of a more gradual character, some portions of England and the north of Europe having been raised and depressed several times.

At times immense bodies of water were thrown with terrible force over thousands of miles of land, causing great devastation, inundating the plains and valleys, covering the soil with their furious waves, mingled with the earth, sand, and mud of which the devastated districts have been denuded by their abrupt invasion.

The frequency and extent of these cataclysms have caused geologists to give the name of diluvium to a formation thus removed and scattered.

The ice period is generally represented as having been sudden in its appearance, and immensely destructive to plant and animal life. What became of the human beings and the animals that escaped its sudden onslaught, was problematical, unless they had time to migrate to a more southern clime, unvisited by this fierce destroyer.

It was at first supposed by geologists, that this

ice invasion was confined principally to Europe. This belief, however, was dissipated by the researches of Agassiz and others, who found evidence of glacial action as far south as the fortieth degree of north latitude in this country; while the bones of the mammoth, which was a native of the northern temperate zone, have been discovered on the borders of the Gulf of Mexico, to which locality it was forced by the extreme rigor of the ice period.

Figuier says, "The northern and central parts of Europe, the vast countries which extend from Scandinavia to the Mediterranean and the Danube, were visited by a period of sudden and severe cold: the temperature of the polar regions seized them. The plains of Europe, but now ornamented by the luxurious vegetation developed by the heat of a burning climate; the boundless pastures, on which herds of great elephants, the active horse, the robust hippopotamus, and great carnivorous animals, grazed and roamed, — became covered with a mantle of ice and snow. . . . The intense cold caused by this visitation," he says, "resulted in the annihilation of organic life in these countries. All the water-courses, the rivers and streams, the seas and lakes, were frozen."

Agassiz, in his first work on "Glaciers," says,

"A vast mantle of ice and snow covered the plains, the valleys, and the seas. All the springs were dried up, the rivers ceased to flow. To the movements of a numerous and animated creation, succeeded the silence of death."

Figuier continues, "Great numbers of animals perished from cold. The elephant and rhinoceros perished by thousands in the midst of their grazing-grounds, which became transformed into fields of ice and snow. It is then that these two species disappeared, and seem to have been effaced from creation. Other animals were overwhelmed without their race having been always entirely annihilated. The sun, which lately lighted up the verdant plains, as it dawned upon these frozen steppes, was only saluted by the whistling of the north winds, and the horrible rending of the crevasses, which opened up on all sides under the heat of its rays acting upon the immense glacier which formed the sepulchre of many animated beings."

The cause of these great convulsions of the earth, and of the ice period, has been a puzzle to scientists.

Figuier says, "To what cause are we to attribute a phenomenon so unforeseen, and exercising itself with such intensity? In the present state of our

knowledge, no certain explanation of the event can be given. Did the central planet, the sun, which was long supposed to distribute light and heat to the earth, lose during this period its calorific powers? This explanation is insufficient, since at this period the solar heat is not supposed to have greatly influenced the earth's temperature. Were the marine currents, such as the Gulf Stream, which carries the Atlantic Ocean towards the north and west of Europe, warming and raising its temperature, suddenly turned in the contrary direction? No such hypothesis is sufficient to explain either the cataclysms or the glacial phenomena; and we need not hesitate to confess our ignorance of this strange, this mysterious episode in the history of the globe."

M. Charles Martin says, "The most violent convulsions of the solid and liquid elements appear to have been themselves only the effects due to a cause much more powerful than the mere expansion of the pyrosphere; and it is necessary to recur, in order to explain them, to some new and bolder hypothesis than has yet been hazarded. Some philosophers have believed in an astronomical revolution, which may have overtaken our globe in the first age of its formation, and have modified its position in relation to the sun. They claim that the poles have not always been as they

are now, and that some terrible shock displaced them, changing at the same time the inclination of the axis of the rotation of the earth."

"This hypothesis," says Figuier, "which is nearly the same as that propounded by the Danish geologist Klee, has been ably developed by M. de Boucheporn. According to this writer, many multiplied shocks, caused by the violent contact of the earth with comets, produced the elevation of mountains, the displacement of seas, and perturbations of climate, — phenomena which he ascribes to the sudden disturbance of the parallelism of the axis of rotation. The antediluvian equator, according to him, makes a right angle with the existing equator."

"Quite recently," says M. Martin, "a learned French mathematician, M. J. Adhémar, dismissing the more problematical elements of the concussion with comets as untenable, seeks to explain the deluges by the laws of gravitation and celestial mechanics; and his theory has been supported by very competent writers." It is this: After explaining that the curve described by the earth in its annual revolution round the sun is not a circle but an ellipse, and is called the ecliptic, he proceeds, "It is evident that if the terrestrial axis remained always parallel to itself, the equinoctial line would always pass through the same point

on the surface of the globe. But it is not absolutely thus. The parallelism of the earth is changed slowly, very slowly, by a movement which Arago ingeniously compares to the varying inclinations of a top when about to cease spinning. This movement has the effect of making the equinoctial points on the surface of the earth retrograde towards the east from year to year, in such a manner, that, at the end of twenty-five thousand eight hundred years according to some astronomers, but twenty-one thousand years according to Adhémar, the equinoctial point has literally made a circuit of the globe, and has returned to the same position which it occupied at the beginning of this immense period, which has been called the 'great year.' It is this retrograde evolution, in which the terrestrial axis describes round its own centre that revolution round a double conic surface, which is known as the *precession of the equinoxes.* It was observed two thousand years ago by Hipparchus; its cause was discovered by Newton, and its complete evolution explained by D'Alembert and Laplace."

"Now we know that the consequence of the inclination of the terrestrial axis with the plane of the ecliptic is: —

"First, That the seasons are inverse to the two hemispheres; that is to say, the northern hemi-

sphere enjoys its spring and summer while the southern hemisphere passes through autumn and winter.

"Second, When the earth approaches nearest to the sun, our hemisphere has its autumn and winter; and the regions near the pole, receiving none of the solar rays, are plunged into darkness approaching that of night, during six months of the year.

"Third, When the earth is most distant from the sun, when much the greater half of the ecliptic intervenes between it and the focus of light and heat, the pole, being then turned towards this focus, constantly receives its rays, and the rest of the northern hemisphere enjoys its long days of spring and summer.

"Bearing in mind, that, in going from the equinox of spring to the autumnal equinox of our hemisphere, the earth traverses a much longer curve than it does on its return; bearing in mind, also, the accelerated movement it experiences in its approach to the sun from the attraction, which increases in inverse proportion to the square of its distance, we arrive at the conclusion that our summer should be longer and our winter shorter than the summer and winter of our antipodes: and this is *actually* the case by about eight days.

"I say *actually;* because, if we now look at the

effects of the precession of the equinoxes, we shall see that in a time equal to half of the grand year, whether it be twelve thousand, or ten thousand five hundred years, the conditions will be reversed: the terrestrial axis, and consequently the poles, will have accomplished the half of their bi-conical revolution round the centre of the earth. It will then be the northern hemisphere which will have the summers shorter and the winters longer, and the southern hemisphere exactly the reverse. In the year 1248 before the Christian era, according to M. Adhémar, the north pole attained its maximum summer duration. Since then it has begun to decrease; and this will continue to the year 7388 of our era, before it attains its maximum winter duration.

"The *grand year* is here divided for each hemisphere into two great seasons, which De Jouvencel calls the great summer and winter, which will each, according to M. Adhémar, be ten thousand five hundred years.

"During the whole of *this* period, one of the poles has constantly had shorter winters and longer summers than the other. It follows that the pole which experiences the long winter undergoes a gradual and continuous cooling, in consequence of which the quantities of ice and snow which melt during the summer are more than com-

pensated by those which are again produced in the winter. The ice and snow go on accumulating from year to year, and finish at the end of the period by forming at the coldest pole a sort of crust, or cap, vast, thick, and heavy enough to modify the spheroidal form of the earth. This modification, as a necessary consequence, produces a notable displacement of the centre of gravity, or, for it amounts to the same thing, of the centre of attraction, round which all the watery masses tend to restore it. The south pole, as we have seen, finished *its great winter* in 1248 B.C.

"The accumulated ice then added itself to the snow, and the snow to the ice, at the south pole, towards which the watery masses all tended until they covered nearly the whole of the southern hemisphere. But since the date of 1248 *our great winter* has been in progress. Our pole, in its turn, goes on getting cooler continually: ice is being heaped upon snow, and snow upon ice; and in 7,388 years the centre of gravity of the earth will return to its normal position, which is the geometrical centre of the spheroid. Following the immutable laws of central attraction, the southern waters accruing from the melted ice and snow of the south pole will return to invade and overwhelm once more the continents of the northern

hemisphere, giving rise to new continents, in all probability in the southern hemisphere."

After bringing together a great variety of facts to prove the existence of the glacial period, Figuier says, "In proving that glaciers covered part of Europe during a certain period, that they extended from the north pole to Northern Italy and the Danube, we have sufficiently established the reality of this *glacial period*, which we must consider as a curious episode, as well as certain, in the history of the earth. Such masses of ice could only have covered the earth when the temperature of the air was lowered at least some degrees below zero. But organic life is incompatible with such a temperature; and to this cause must we attribute the disappearance of certain species of animals and plants, — in particular, the rhinoceros and the elephant, — which, before the sudden and extraordinary cooling of the globe, appear to have limited themselves in immense herds to Northern Europe, and chiefly to Siberia, where their remains have been found in such prodigious quantities." Cuvier says, speaking of the bodies of the quadrupeds which the ice had seized, and in which they have been preserved, with their hair, flesh, and skin, up to our own times: "If they had not been frozen as soon as killed, putrefaction would have decomposed them; and, on the

other hand, this eternal frost could not have previously prevailed in the place where they died; for they could not have lived in such a temperature. It was, therefore, at the same instant when these animals perished, that the country they inhabited was rendered glacial. These events must have been sudden, instantaneous, and without any gradation."

"How can we explain the glacial period?" continues Figuier. "We have explained M. Adhémar's hypothesis, to which it may be objected that the cold of the glacial period was so general throughout the polar and temperate regions on both sides of the equator, that mere local changes in the external configuration of our planet, and displacement of the centre of gravity, scarcely afford adequate causes for so great a revolution of temperature." He closes the subject with these words: "Nevertheless, we repeat, no explanation presents itself which can be considered conclusive; and in science we should never be afraid to say, *I do not know*."

None of the theories presented satisfactorily accounted for, —

First, The frequent and great deluges, as shown by the diluvial deposits.

Second, For the sudden death of innumerable animals, such as rhinoceri, elephants, horse, and

deer in the north of Europe; and the freezing in of some of them, so that they have been preserved in the ice until our times, in their flesh, with their skin, wool, and hair intact as in life.

Third, For the glacial period, and, as they supposed, its sudden and instantaneous appearance, as indicated by the freezing above mentioned.

With the exception of Adhémar's, all the theories presented involved a violation or interruption of the laws of the universe, and were consequently inadmissible. The rejection of Adhémar's theory was based upon the idea that the accumulated ice of the glacial period caused a change in the earth's centre of gravity, whereby the movable portion (that is, the water) was heaped up at one of the poles, thus submerging the continents of that hemisphere, which was one way of accounting for the want of continents in the southern hemisphere. As in the previous northern ice period there were no such effects, the theory was rejected; and while Adhémar's calculation of the period of the great year, as caused by the precession of the equinoxes, was accepted, the results of that great winter and great summer remain to be pointed out and proved. This we now propose to do.

M. Adhémar says that the northern hemisphere reached its midsummer in the year B.C. 1248,

since which date the temperature has been steadily decreasing, and will continue so to do until A.D. 9252, which will be midwinter in the northern, and midsummer in the southern, hemisphere.

For convenience in calculating, we will call the last midsummer date B.C. 1000 instead of B.C. 1248. From the midwinter or midsummer of one great year, to the midwinter or midsummer of the next, is twenty-one thousand years. B.C. 1000 having been the last midsummer, the midwinter previous would have been ten thousand five hundred years before, or B.C. 11500; and the midwinter previous to that, twenty-one thousand years earlier, or B.C. 32500.

Man was upon the earth before the glacial period; and we must look for him at that period in the earth's history when, and in the spot or location where, its inner fires had been so far reduced in their manifestations, by the action of the outside cold, as to allow of man's appearance. This naturally would take place at the midwinter period at the pole; and we will take the midwinter previous to our glacial period as the probable point of time at which man first appeared upon the earth.

As at the present time there are four pretty well defined zones, or belts, upon the earth, each with its flora, fauna, and local inhabitants, we

shall divide the different climates which will appear into the torrid, semi-tropical, temperate, and frigid zones, or belts. We shall divide the great year of twenty-one thousand years into shorter periods of thirty-five hundred years each, and shall give for the formation of each habitable belt, or zone, a like period of thirty-five hundred years.

We must not forget, that, up to the time when we commence this history, the earth has been intensely hot. When we first knew it, by either inspiration or geological record, the earth was formed of a thin crust enclosing its inner fires, nearly covered with shallow but hot and boiling seas. It takes the slow changes of three days, or periods, to enable the vapor continually formed from the hot seas to arise sufficiently to make a space between the water on the surface and the water in vapor in the air; and it is not until the fourth day that the vapor rises high enough to form clouds, and fall in rain. Then come immense periods of time with strange flora, and later with fauna, fitted for these hot and moist periods, until the reduction of heat, by the great winters at the poles, allows man to appear.

The intense heat of the first day, or period, of creation, had, in the slow process of hundreds of thousands of years, been gradually modified:

the reptilian had given way to the lizard period; it in its turn had been followed by the huge mammal era; these were now either entirely annihilated or were confined to the hotter portions of the globe. In the northern portions of Europe and Central Asia, numerous animals of the elephant species, with rhinoceri and other animals nearly allied to the present fauna of the torrid zone, in countless numbers were spread over the luxuriant plains.

For thousands of years the great summers and great winters at the north and south poles alternately had succeeded each other without appreciable effect on the heated earth. Yet progress had been made: at both poles the temperature had been lessened; and now in the long winter at the northern pole, coming to its height B.C. 32500, the effect was shown in the appearance at the north pole of the flora and the fauna of the present torrid zone. With these, came the hairy and black races created to bear and enjoy the heat of that zone. The six months of night following the six months of day, in these northern regions, continued to exert its influence on the atmosphere, gradually widening the belt, or zone, until at the end of thirty-five hundred years, or B.C. 29000, the southern edge of the belt had reached north latitude 70°, covering 20°, and the temperature at

the pole had been further reduced, and the flora and fauna of the semi-tropics appeared, together with the brown, yellow, and red races of mankind.

In thirty-five hundred years more, or B.C. 25500, this semi-tropical belt, or zone, had broadened, until its southern border had reached north latitude 70°, and the torrid belt had extended southerly, its lower border having reached 50° north latitude.

The pole having continued to cool, the flora and fauna of the temperate zone, with the white races belonging thereto, in turn made their appearance; and in thirty-five hundred years more, or B.C. 22000, like the others it had broadened, and its southern border had reached 70° north latitude, the semi-tropical belt having reached 50° north latitude, and the southern border of the torrid belt, or zone, being at 30° north latitude. Thus the three zones, containing the flora, fauna, and man belonging to each of them, now occupied the northern hemisphere of the earth, from the pole to latitude 30° north. This is the latitude of Northern Hindostan, the mouth of the Euphrates River, and the northern border of Africa; also of Southern China, and the northern border of the Gulf of Mexico.

Our knowledge of the movements of primitive

man is very meagre, and is limited to those races, which, in their southern movement from the pole, traversed Central Asia; and in our further record we shall have reference to them alone, except where others are specifically mentioned. Yet it must be remembered that the belts, with their flora, fauna, and man, extended around the globe.

At this date, B.C. 22000, the inhabitants of the torrid belt in Central Asia diverged from their southern movement. To this time they had been hemmed in by chains of mountains on the east separating them from Eastern Asia, and by mountains and the Caspian Sea on the west confining their course. Being turned from their southern course by the Indian Ocean, some of them moved westerly, spreading over the plains bordering the Persian Gulf, and thence south-westerly into Arabia; but the greater portion, moving in a south-easterly direction, entered Hindostan.

According to M. Adhémar, it took ten thousand five hundred years for the great winter to reach its greatest intensity, and the same length of time for it to recede, and reach midsummer. Dividing the ten thousand five hundred years by the three zones, we have given thirty-five hundred years for the formation of each belt; and in their farther southern course the same time will be

allowed for the passage of each. In estimating the passage of time by thousands of years, we fail to realize its slowness, and are apt to clothe it with a noticeable movement. This is a mistake. If we divide the movement by the years, we shall see the southern edge of the belts travelled only four-tenths of a mile in a year, less than forty miles in a hundred years, — a movement totally inappreciable to either nomad or civilized races.

The temperature at the north pole had been lowered to that of the frigid zone, and ice formed at the pole. This zone, like the others, broadened; and at the end of thirty-five hundred years, or B.C. 18500, its southern border had reached latitude 70° north, bringing with it a belt of permanent ice. The effect of this frigid belt was to force the inhabited belts farther south; and at this date the southern border of the torrid belt had reached latitude 10° north, and the semi-tropical belt touched 30° north latitude. Northern Hindostan and the Euphrates plains had become too cool for the flora, fauna, and man of the torrid belt, and they had moved into Arabia, and from thence to Africa; while its place was taken by the semi-tropical belt, its flora, fauna, and man.

In thirty-five hundred years more, or B.C. 15000, the frigid zone had extended 20° farther

south; and its lower border had reached 50° north latitude, the ice bank reaching 60° north latitude. This body of ice and snow had forced the inhabited belts still farther south; the lower border of the torrid belt having crossed the equator and reached 10° south latitude, the semi-tropical 10° north latitude, and the temperate belt 30° north latitude, each with its proper flora, fauna, and man.

Up to B.C. 32500 the thickening of the earth's crust had been nearly the same all over the world. The poles, owing to the absence of the sun for so long a period each year, had perhaps a thicker crust, or shell, than the equator; and continents and seas occupied equally the northern and southern hemispheres. There were frequent disturbances of the earth's surface, sometimes by earthquake throes, and at others by slow movements; the continually increasing weight of water causing increased depression in one section, while a corresponding rise of the land took place in others.

In B.C. 22000 the presence of ice and snow at the north pole served to cool and thicken the crust; and as it increased in thickness, and moved southerly in its course, it acted with great and ever-increasing power to refrigerate and stiffen that portion of the earth which came under its influence.

In B.C. 15000 the frigid zone had reached 50° north latitude, with permanent ice extending as low as 60° north latitude, and covering portions of Northern Europe, Asia, and America.

It was apparently during this early ice period that Northern Europe was visited by one or more destructive floods, or deluges. Thousands of square miles were covered with the icy waters of the Arctic seas. Figuier says, "Commencing in Scandinavia, the wave spread, and carried its ravages into those regions which now constitute Sweden, Norway, European Russia, and the north of Germany, sweeping before it the loose soil on the surface, and covering the whole of Scandinavia, all the plains and valleys of Northern Europe, with a mantle of transported soil."

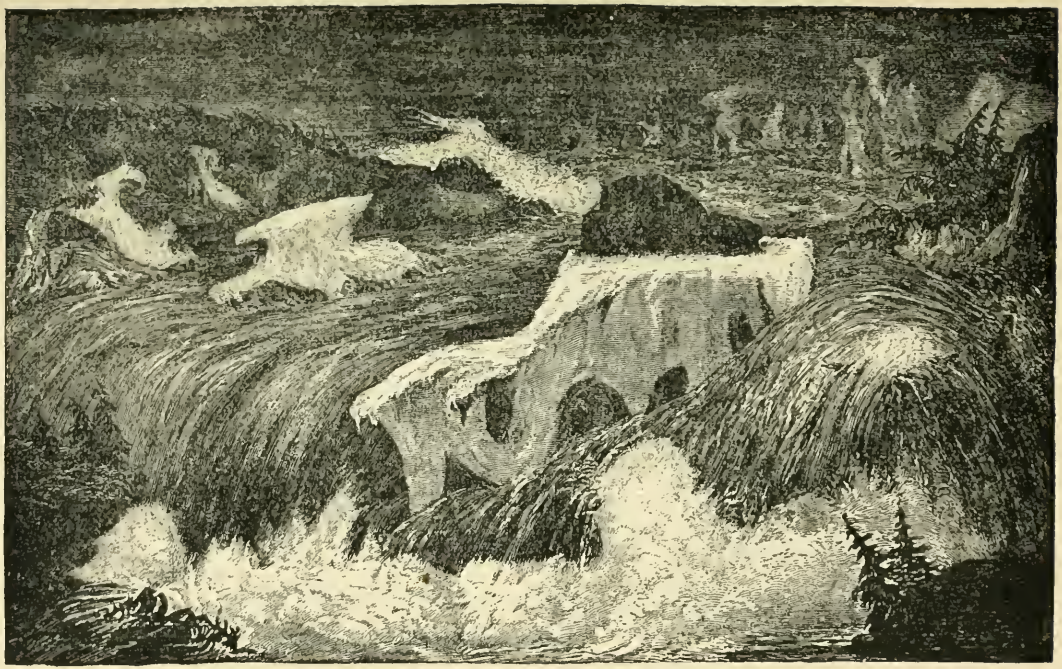
In various portions of Northern Europe are found immense rocks or bowlders, resting singly and alone, of a kind entirely distinct from the geological formation of the neighborhood. While these erratic rocks, as they are called, are many of them the product of glacial action, there are others which have been brought from their original home by other than glacial force. The means by which these rocks have been brought fifty, sometimes hundreds of miles from their source, was ice floating on the huge waves of these deluges.

Geologists attribute these sudden and violent

invasions of the earth's surface by large bodies of water to an upheaval of some mountain or mountain range from the bed of the sea. The land suddenly elevated on an upward movement of the terrestrial crust has forced the waters with great violence over the earth, inundating the plains and valleys; the furious waves carrying with them large bodies of ice, broken up by the momentum of the waters. These have carried with them the rocks clinging to their under surface, or incased in their icy embrace. Finally melted by the warmer climate to which they have been carried, they have dropped their burdens many miles from their starting-point.

These deluges suddenly overwhelmed and destroyed immense herds of buffalo, deer, horses, and other animals in the path of their devastating course. The two-horned rhinoceros is called the woolly rhinoceros, and the mammoth is also known as the woolly elephant. These animals, with the reindeer, were natives of the frigid and northern temperate zones. The remains of the mammoth have been found in Northern Europe in great abundance, but more especially in Siberia in Northern Asia in immense numbers.

In 1800 Gabriel Sarytschew, a Russian naturalist, discovered on the banks of the Alasoeia the entire body of a mammoth, enveloped in ice, in a



ICY DELUGE OF THE NORTH OF EUROPE. TRANSPORTING ROCKS. — P. 70.

complete state of preservation; and another naturalist, Adams, in 1806, discovered near the mouth of the Lena River the mutilated body of a mammoth, whose flesh had been eaten by dogs, white bears, wolves, and other wild animals. The skeleton, with portions of the skin, wool, and hair, was preserved, and is now in the museum at St. Petersburg. This animal, with probably thousands of others, was ingulfed in one of these icy deluges. Killed suddenly, and frozen in, he has remained until our time, a specimen of the ancient denizens of Northern Asia.

But it was the icy fingers from the north which destroyed the pachyderms and other hot-country animals. In the winter the fierce storms and blizzards of snow, sent at times two or three thousand miles south of their origin, overtook, and enclosed in their icy grasp, the immense herds still lingering on the southern borders of Europe, Asia, and North America; and they became extinct.

B.C. 11500. For thirty-five hundred years more the frigid belt had been moving southward, and had now reached north latitude 30°, and its icy accompaniment to 40° north. The different belts, with their human inhabitants, had been pushed still farther south, until at this time, which was the culmination of the great winter, the torrid zone had reached 30° south latitude, the semi-

tropical to 10° south latitude, and the southern border of the temperate zone to 10° north latitude.

At this date, B.C. 11500, the southern movement of the frigid belt ceased, and our next record will show the commencement of its retrograde action. We will now pause and endeavor to ascertain what was the physical appearance of the globe, and the distribution and temporal position of man at this time.

Western Asia was about the same in area and shape as now. Eastern Asia probably extended southerly, — a continent as large as, perhaps larger than, Northern Asia, covering that immense tract in the Pacific Ocean now thickly studded with islands, the mountain-tops of the former continent, its extreme southern point being Australia. Europe apparently extended easterly, embracing in its territory the islands of Great Britain. Africa, an extension of Europe, was probably broader in its southern portion. North and South America were in all probability about the same in outline as now, except that South America has also lost part of its southern width. It is probable that (the so-called fabled) "Atlantis" — a continent occupying a large portion of the space now covered by the Atlantic Ocean, and connecting Europe and Africa with South America — was

then in existence, and occupied by races which had been driven south through Europe.

In the ten thousand five hundred years which had passed since the commencement of the divergence of the races, further changes had taken place in their geographical position, and in their habits and modes of life.

The occupants of the torrid belt were now located in the southern portion of the African continent; the central portion held the brown races. Of the white races, the Hamites had taken possession of the Nile and its tributaries. The Semitic race occupied portions of Northern and Eastern Africa. The Aryas had settled in Hindostan, and, owing to the increasing cold, had been driven to its southern extremity.

Originally all these races had been alike nomadic. The oldest legend known says, man "lived like beasts;" that is, in groups or herds, like apes or monkeys and other animals, without family ties, — the females and young being cared for and protected by the males of the herd. But, in the thirty-five hundred years just passed, great changes had taken place in their modes of life and social habits.

The Aryan race, confined to the peninsula of Hindostan, had been forced by the increasing cold to adopt means for raising grains, roots, and

fruits for winter use. They cultivated the earth, and had subdued and tamed many animals, as sources of food-supply and warmth. The cold necessitated comfortable shelter, and houses or huts had been constructed; and man, selecting a woman from the group as his wife, had commenced the home. This disintegration of the herd led to private rights, and the acknowledgment of them by law; and thus was government begun. Soon necessity caused the invention of various tools and implements for use in house and field. Comfort required lighter clothing for the summer's heat than the winter skins and furs, and textile fabrics were invented. Metals soon gave force and power to the tools; new conveniences and comforts were provided, until at the period mentioned, B.C. 11500, Arya had become well advanced in many of the arts and manufactures of civilization. Gold, tin, copper, bronze, were made into objects of use and ornament; a picture language was used to record laws and events of interest; and comforts, and even luxuries, were found in their homes.

The Hamites, occupying the Nile valley, and extending even into Central Africa, not being forced by the exigencies of the climate to so early action, in like manner had taken some steps in civilization. In intellectual ability inferior to the

Aryas, they had not progressed so far, nor wholly in the same direction, as had the former.

The Semites, covering a greater territory than the other races, where they could move out of the reach of the cold winds of the north, were not forced as were the others to the adoption of civilized ways and comforts.

Arabia was apparently a neutral territory, in which, at a somewhat later period, were nomadic bodies of various races, moving from place to place as necessity or inclination dictated.

We have confined our history to the races which travelled from the pole through Central Asia: but the three habitable belts, or zones, which we have described, were continuous around the earth, each bearing with it the flora, fauna, and man belonging to it, forcing man to the southern limits of all continents.

In Eastern Asia were black, brown, and yellow races, and the Mongols and Tartars which may be white races. In Europe there were apparently one or two white races; the colored races, if any, having been merged with the colored races in Africa. The Pelasgi, a white race known to the early Greeks, were undoubtedly a European white race, their language bearing no affinity to the Eastern languages. In the mountain regions of Spain live a race known as the Basques, whose

language is different from any other, ancient or modern; they are probably the remains of the ancient Pelasgi, or of another European white race. In America were black, or very dark races, and others of lighter hue. The North-American Indian, but for his straight black hair, showing that he does not belong to the white races, is apparently as white as either the Hamite or Semitic races in Africa.

While the sea presented no barrier to the passage of the flora of each zone to the lands beyond its border, it was very different with the fauna. The huge pachyderms and other animals of the torrid belt, in their southern movement, were stopped in Central and Eastern Asia by the Indian Ocean; or passing into the southern elongation of Asia, which was probably then in existence, were afterward destroyed by the sinking of that portion of the continent. In Europe the Mediterranean Sea, and in North America the Gulf of Mexico, interfered with their southern passage; and they speedily succumbed to the increasing rigor of the weather. The same fate in turn overtook the denizens of the semi-tropics; and at this time, of all the immense herds that had roamed over the plains of the northern hemisphere, the reindeer, mammoth, and other animals of the frigid and northern temperate belts alone remained.

Of man, none but the most vigorous races could have supported the great and sudden changes of the daily temperature in summer of this period north of the equator, or the extreme cold of the winter seasons. In summer the direct rays of the sun by day created intense heat, more especially when accompanied by southerly winds, which had swept over lands of torrid, or even more than torrid, heat; while at night the immense body of ice at so short a distance north, with, in Hindostan, the neighborhood of immense mountain ranges covered from head to foot with ice, made the rigors of night severe; and a north wind caused frequent destruction to crops, and to all but the most hardy animals.

In the next thirty-five hundred years, to B.C. 8000, there was a retrograde movement of the ice. The southern border of the frigid belt receded to 50° north latitude; the temperate belt returned to 30°, followed by the semi-tropical belt to 10° north latitude; and the northern border of the torrid belt again crossed the equator, joining the southern border of the semi-tropical belt at 10° north latitude.

In the latter part of this period there was a general hegira of the various races northward. Mankind had for five thousand or six thousand years been confined to the southern points of

Europe, with perhaps the continent of Atlantis, of Asia with its elongation, the continent of Africa, and the South-American continent. The pressure of the cold being removed, Southern Europe, Arabia, the plains bordering the Persian Gulf and Indian Ocean, the Valley of the Euphrates, the steppes of Southern Asia, and the southern portion of North America became the hunting-grounds of great numbers of nomadic tribes and races, who were attracted by the luxuriant vegetation, and by the innumerable herds of animals that covered the plains or sought shelter in the woods.

In Asia the old fauna, which had died out, had been replaced by those at present familiar to man: the horse, buffalo, ass, and other animals of the temperate zone occupied the plains mentioned; while in Arabia appeared the elephant, camel, and other semi-tropical animals of our own time.

The early man had but few, if any, carnivorous animals to contend with. It is apparently not until the white races appeared, that man was obliged to protect himself from their attacks. But now, with the new varieties of grazing animals, came also various carnivori; and man had become a hunter of animals competent to dispute with him the lordship of the soil.

One of the strongest evidences of the extent of the glacial ice, outside of its own record, is

the fact that the bones of the mammoth and the reindeer, both inhabitants of the north temperate and frigid zones, are found as far south as France in Europe, and the southern borders of the United States in America. Several carvings, so called, on bone or ivory have been found in France representing the mammoth, evidently from life, and were probably productions of this time. The most artistic of these representations, however, is one engraved or scratched on what is called a gorget stone. It was found in Pennsylvania, United States of America, and was apparently worn as an ornament, probably by the "medicine man" or priest of a tribe of North-American Indians.[1]

The many traditions among the various tribes of these Indians of the appearance of enormous animals, whose description evidently points to the mammoth, is emphasized by the discovery of this stone.

It is a pictured representation of an event of so much importance as to be thus recorded: The mammoth stands at bay, his tail erect, his advance impeded by the Indians, — one of whom has just discharged an arrow, which is sticking in the animal's side; one Indian has been crushed by the

[1] The Lenape Stone; or, The Indian and Mammoth. By H. C. Mercer.

foot of the enraged animal, another lies wounded. At the right, in the foreground, is a river descending a hill or mountain; back of the river are seen the wigwams of an Indian village, in defence of which the encounter takes place; and the hill is clothed with pine-trees. The sun, moon, planets, and stars are represented as observing the battle; and the forked lightning also, representing a storm. These figures of the heavenly bodies show that a long period of time elapsed, during which the migration of these animals continued. As most of the traditions represent the animals as passing up the Mississippi and Missouri Rivers, or crossing the Great Lakes toward the north, it is evident that some of these animals, on the retreat of the ice, followed in its track, and must have been in existence at the period we are now considering.

While the severe cold had destroyed animals of the warm belts, the extreme heat of the summer near the equator had in like manner carried off large numbers of the mammoth, reindeer, and other animals of the northern temperate and frigid zones; and a small number only remained to follow the retreat of the ice toward the north pole. The mammoth, with the exception of its immense size and its trunk, had no means of offence or defence; its tusks being so curled as to be of no use as weapons of attack or defence.

These few remaining pre-glacial animals in a few years probably became the prey of carnivorous animals, or were destroyed by man.

Toward the latter part of this period we have a historical record of the advance of man in civilization, in a statement made by an Egyptian to Solon, the learned Greek, as recorded by Plato, one of his descendants.

According to Plato, Solon, who lived about B.C. 600, visited Egypt, where he remained ten years. Being a learned man, he became intimate with the scholars and priests of Egypt; and the historical legend of Atlantis was related to him by a priest of Sais, as having taken place nine thousand years before, or B.C. 9600, as recorded in Egyptian records.

While men believed that the earth was but six thousand years old, the destruction of a nation which had arrived to an advanced state of civilization nine thousand or ten thousand years before Christ was held as fabulous, and no credence was given to it. Since science has shown that this earth is hundreds of thousands, perhaps millions, of years old, and that man inhabited it during and before the glacial period, this legend has been looked upon as a possible statement of fact; and Ignatius Donnelly, in a work entitled "Atlantis: the Antediluvial World," has brought

together a large number of facts, which give not only possibility, but probability, to the truth of Plato's statements. We do not propose to do more than call attention to the civilization of the race occupying that island or continent, as related by the Egyptian priests.

The Atlanti were a maritime race, having numerous war and merchant vessels, and they traded with foreign countries. One of their works was a canal three hundred feet wide, a hundred feet deep, and six miles long, connecting an outer with an inner harbor at the capital. Their temples and palaces were largely ornamented with gold, and adorned with statues of the gods in gold. They quarried black, white, and red stone, which was used in building. They worked various metals, gold, copper, brass, and tin. The waters of the rivers were distributed over the land by a system of irrigating canals, thereby obtaining two crops each year. They had a system of docks for vessels, built bridges, had aqueducts, baths, gardens, race-courses, places of recreation, archers, javelin men, war chariots, and a system of writing. Their laws were engraved on pillars of stone placed in the public square, which all could see and read.

This nation had conquered portions of America, Europe, and Africa, and was at war with the

inhabitants of Greece and Egypt when the catastrophe overtook it; and in a single night the continent of Atlantis sunk, and was covered by the sea.

This, in a few words, is the story related to Solon by the Egyptian priest. If we note the date, we shall see that between the time when the white races, in their southern movement, reached the latitude of thirty degrees north, and the date of these events, there is a period of fifty-four hundred years, — a time sufficiently long for man to have passed from the nomadic savage state to the civilization herein described.

It is almost certain that the separation of the British Isles from the mainland of Europe took place at this time. The great number of bones of both extinct and modern types of animals found in Great Britain, with numerous arrow and spear heads, stone hammers, etc., render it certain that these islands were, up to a period nearly or quite as late as this, a portion of the continent. It is probable, that, at the time of the destruction of Atlantis, the whole basin of the Atlantic sunk; thus separating the British Isles from the mainland.

At this, or shortly before this time, the black race, together with certain pre-glacial animals, had reached the southern portion of the continent

which extended southerly from Asia; and not far from this time, that elongation of Asia was also submerged by the waters of the Pacific Ocean; the numerous islands now showing what was the former extent of that continent. The cause of these submersions we shall give farther on.

B.C. 4500. In the lapse of thirty-five hundred years since the preceding period, great changes had taken place. The Hamites had overflowed from Egypt northward along the eastern border of the Mediterranean Sea, spreading also into Arabia. The Semitic race, still occupying North-western Africa, had also spread into Arabia, and so northwardly among the Hamite tribes east of the Mediterranean.

Early in the period, the Aryas, driven from Hindostan by the extreme heat of the torrid belt, which had reached to twenty degrees north latitude, had moved northward in large numbers to the plains bordering the Persian Gulf and the valley of the Euphrates River. Here they had planted themselves as a civilized community; they had built cities, established government; they cultivated the earth, had flocks and herds, and were far advanced in civilization. The description previously given of the advance and position of the nation of Atlantis would probably have been true of this nation at the same time. Here they

increased in numbers, wealth, and power, and became the rulers of central Asia.

The frigid belt continued to retreat until it reached nearly to the north pole.

B.C. 1000. In the thirty-five hundred years to this time, changes had taken place which are the subjects of historical record, and form our ancient history.

We have thus far traced the effect of the glacial period on man, — causing him to occupy the earth, and obliging him by the necessities of his position to cultivate it; to domesticate some animals, and destroy others; to use his intellect in advancing civilization, and inventing means to meet the wants and necessities of man; and finally to produce the luxuries of life. But the ice had another and most powerful effect on the earth itself, causing the changes which produced the present configuration of the globe.

In the primitive period, "the terrestrial globe was covered over nearly its whole surface with hot and muddy water, forming extensive but shallow seas." [1]

The frequent earthquake disturbances raised mountains, and at the same time caused depressions on the earth's surface into which the water

[1] Figuier.

poured, thus leaving more land dry. The heat throughout the earth being at this time equal, these protuberances and depressions of its crust, or shell, were the same in all quarters of the globe. The southern hemisphere was not different in its general aspect from the northern: each had its continents and seas.

The cooling of the earth at the north pole, while all the rest of the globe was still too hot for man's use, had the effect of deepening and hardening the crust at that point; so that the pressure from the inner fires and vapor would have less power in raising or breaking through the shell, than at other points not so strengthened.

As the cold increased, and ice formed and gradually extended southward, the same effect followed. The immense body of ice, acting as a refrigerator for twenty-one thousand years, thickened and solidified the earth in the northern hemisphere; while the cooling influence had not reached south of the equator, where the inner fires burned with uninterrupted vigor, and the earth's shell was still comparatively thin and flexible.

The result of this condition of affairs is easily seen. The depressions in the southern hemisphere were increased in depth and breadth by the weight of the waters continually pressing upon the thin

shell. Violent earthquakes rent portions of the northern hemisphere, separating North America from Asia on the one side, and from Europe on the other, allowing the seas to sweep between them. But the greatest changes took place south of the equator. The weight of the superincumbent water caused still greater depressions of the thin crust, which in this process carried down under the waters the dry land originally formed there as elsewhere. The southern continents disappeared ; and the greater part of that which was a continuation of Asia (as Africa is of Europe, and South of North America) was also submerged, leaving Australia and the peaks of its mountains only to mark its former position, and form a group of islands known as "Polynesia." Portions of Africa and South America were also carried beneath the waters, leaving these continents wedge-shaped, the greatest portion of the submergence being at their southern extremities.

While this action was taking place in the southern hemisphere, a corresponding raising of the surface was taking place in other parts of the earth, caused by this pressure on the inner contents of the globe. East of the Rocky-Mountain range in North America are immense plains, covering hundreds of thousands of square miles, now five thousand feet above sea-level, which give evidence, by

the petrified sea-plants and shellfish that are found there in profusion, that these plains at one time were covered by the ocean, and have been raised bodily to their present position, together with the mountain range itself.

The changes north of the fortieth degree of north latitude were comparatively trifling, and sudden and violent in their nature, being earthquake throes. The principal change was in the sea-level. The continued depression of the earth's crust in the southern hemisphere had the effect of lowering the level of the seas in the north. This is seen in the many caves formed by the action of the sea, which are now found far above and miles away from the ocean.

That the action we have described took place during or after the glacial period, is shown by the fact that the northern hemisphere was comparatively undisturbed, little change taking place in its formation because of the firmness of its crust or shell; while the continents formerly existing south of the equator have either wholly disappeared, or they have been shorn of a great part of their original proportions.

Three-quarters of the dry land are north of the equator, while three-quarters of the waters are in the southern hemisphere.

Another proof of the comparatively recent

action of this cause is, that Australia, when first discovered, was inhabited by a race of human beings. This race of blacks is entirely distinct from any known race in Africa, Asia, or South America; and the fauna of the country is also distinct, and could not have been thrown by accident or design on the shores of this distant continent. They must have been driven by the glacial action we have described to this point, while there was still a continent extending southerly from Asia, and here left by the subsidence of the greater part of the southern continent.

The northern continents also have the same general trend as South America and Africa. Asia and North America are broadest at the north, gradually narrowing toward their southern extremities. Hindostan, Siam, and other points show the same general tendency; thus proving the truth of the statement, that the shell of the earth at the north, cooled, thickened, and hardened by the glacial action, retained to a large extent the form given it before the glacial period; while at the south the pressure of the water gradually carried the thin crust down, with the effects we have described.

IV.

PERIOD MAN.

HAVING seen the effect of the glacial period on man in general, and his gradual advance in civilization, we will now resume our study of the allegory, and trace the progress of events as recorded therein.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living [animal] soul."

Rev. J. Pye Smith, a Trinitarian divine, in his article "Adam" in Kitto's Cyclopædia, corrects this translation as erroneous. He says the Hebrew words translated "living soul" should be "living animal;" that the same Hebrew words are rendered in Gen. i. 20, "creature that hath life;" in verse 24, "living creature;" and the same in chap. ii. 19, ix. 12, 15, 16, and in chap. i. 30, "wherein is life."

Man, then, was created an *animal.*

"And the Lord God planted a garden eastward in Eden."

The region called "Eden," now known as Western or Central Asia, is enclosed on the east by mountain ranges extending from the Arctic almost to the Indian Ocean, separating it from Eastern Asia; and on the west by other ranges and the Caspian Sea nearly to the Persian Gulf.

This allegory was written in the valley of the Euphrates River, known in the Bible as the Plain of Shinar.

The *Garden* of Eden, or of Asia, was easterly from the place of writing, and was the country now known as English India, or Hindostan.

The description of the garden is given in these words: —

"And out of the ground made the Lord to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

Under the type of these two trees, the author signifies the fact that man, then a mere animal, was intended by his Maker to be an intellectual, moral, and spiritual being; capable of reaching the highest point of spiritual knowledge, of searching for and seizing the fruit of the tree of knowledge, and of recognizing and longing to obtain the fruit of the tree of life; that the germ was in him, awaiting the time when it should be awakened, and he desire to partake of the moral and spiritual

food therein typified. The trees are here *before* man is placed in the garden, ready for his nourishment when he shall desire to partake thereof.

"And there he put the man whom he had formed."

At this point, the allegory takes up the movements we have before described of man in the habitable belts.

About B.C. 22000, the torrid belt in its slow progress southerly had reached the garden in Eden. The intense heat of the earlier periods had been modified, so that the flora and fauna of the tropics had been established.

THE RIVER OF EDEN.

"A river went out of Eden to water the garden."

The river that entered the garden in Eden, or Asia, was a river of migration; that movement of man, with the belt or zone in which was his home, with the flora and fauna belonging thereto, which has been described in the previous chapter. The river flowed steadily onward from the north, southerly into the garden. It was composed of the hairy and black races of the torrid zone. They were the first inhabitants of the garden. They were not required to labor, or cultivate the garden: it produced spontaneously, — "every tree that is pleasant to the sight and good for food," every thing needed for the support and comfort of its inhabitants.

Man was not *created* in the garden; he was placed there by God. "There he *put* the man whom he had formed."

"And from thence it was parted, and became into four heads."

About B.C. 18500, a migration from the garden took place, and a westerly course was the only way of relief. This migration was caused by the change gradually taking place in the climate.

The steady increase and spread of the ice belt, before mentioned, forced the habitable zones farther and farther south, until the torrid heat had passed beyond the equator, and the garden of Eden began to enjoy the cooler climate of the semi-tropics. The tropical flora gradually died out, and was replaced by the vegetation of a cooler zone. The fauna followed the receding flora; and the early races of man, fitted to enjoy the heat and luxuriant verdure of the torrid zone, sought a warmer country, and one more suited to their nature and habits of living.

THE FIRST MIGRATION.

This movement is shown in the following: —

"The name of the first is Pison: that is it which compasseth the whole land of Havilah."

The name of "Havilah" was given to Arabia, the first country west of India extending southward.

The Himalaya Mountains and the Indian Ocean prevented migration eastward, and any movement from India must be to the westward.

Arabia, although in about the same latitude as India, was at that time much warmer; it being mostly a plain flat surface open to the hot winds from Africa, and having no ice-topped mountains on the north to temper the heat. In tropical plants and fruit, it was apparently a second garden of Eden, and gave abundant support to the animal man on his journey through this land to the more southerly country he afterward reached.

In removing from India, that country — now having the flora and fauna of the semi-tropics — received the red and brown races of that clime, who, moving with the belt which was their home, in their turn occupied the garden in Eden. The vegetation still being profuse, they also lived without labor or care, bounteous Nature supplying every want.

The steady advance of the glacial ice continued to reduce the temperature in the garden, until the flora of the semi-tropics died out, and was replaced by that of the temperate zone. With the change of vegetation came also a change of the fauna; and while the animals, birds, and reptiles of the hot climates gradually passed away, they were replaced by those of a colder clime.

THE SECOND MIGRATION.

"And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia."

This name was given to that portion of the continent of Africa which was drained by the River Nile. The glacial action which had caused the removal of the early races from the garden still continued, causing their farther movement to Africa. Here they followed the Nile and its tributaries southward, finding in the central and southern portions of that continent a climate suited to their wants.

Their path of retreat was followed by the inhabitants of the semi-tropical belt; who, driven from the garden in Eden, also found in Arabia and Africa a resting-place from the increasing cold.

The change of climate in the garden, and the incoming of the flora and fauna of the temperate zone, were accompanied by a corresponding change in its human occupants.

THE EARTH CULTIVATED.

"And the Lord God took the man, and put him into the Garden of Eden to dress and to keep it."

With the temperate belt came the man inhabiting that belt, or zone; and about B.C. 15000, the

white races in their turn occupied the garden in Eden.

The other races had found in the garden every thing necessary for their use, growing spontaneously; but the white races must "dress and keep it." They occupied a zone where vegetation is torpid for half of the year; and man was obliged to aid Nature, so that in the summer of her exertions she might supply him with an overplus for the winter of her sleep. To do this he cultivated the ground, and forced it to yield its stores multiplied a thousand-fold.

THE EARTH REPLENISHED.

Thus while the occupants of the temperate belt, or zone, had reached nearly to the equator, the hairy and black races had gone beyond to Central and even to Southern Africa.

This movement of the habitable belts was the same in all quarters of the globe; and Europe, Asia, Africa, and America were each peopled in their various parts with the man best suited to its climate and situation; and the first command of God, that man should "replenish the earth," had been fulfilled.

The white races entered the garden of Eden as animals, living as all other races to that time had lived, in herds or groups, with promiscuous inter-

course of the sexes, and community of interests. At this time they were in no way superior to the races which had preceded them; their mode of life was the same in every respect.

Unlike the others, however, the winter's cold which had driven out the previous races produced a different effect upon one of the white races who remained in the garden. As residents of the temperate belt, they had been in the habit of preparing for the sterility of winter by hoarding food, placing it in caves, or burying it in the ground: this they continued to do in the garden.

As by the action of the glacial ice the winters increased in length, and in the intensity of the cold food became scarce and difficult to obtain, this finally led individuals to plant seed, that the increased production might leave a greater quantity to lay up for winter. This was the first step in civilization.

Man had subdued the earth, had obliged it to minister to his necessities; and the second command of God had been fulfilled.

The man who prudently saved seed for planting proposed to plant for himself alone, and, selecting his land, forbade others trespassing upon or taking food from it. Others selected lands for their flocks and herds, and claimed ownership of their increase as the result of their care and fore-

thought. These plans, being followed by others, created individual interests of magnitude, and also led to partial commerce in the exchange of one product for another.

LAW ESTABLISHED.

The interests thus established outside the group required protection. Individual care was not sufficient, and a crude acknowledgment of the rights of ownership gradually obtained in the community. This was another step in civilization, — the acknowledgment of a law above, and controlling, the natural law of the instincts.

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

This prohibition is a statement of fact, as we shall find like prohibitions to be in other parts of the allegory. Man, it says, is not yet ready to partake of the fruit of the tree of the knowledge of good and evil. He has grown intellectually, has become amenable to law: but his spiritual nature has not yet been awakened: he is not sufficiently advanced to assimilate or obtain nourishment from the fruit of this tree.

Law is established; but it is the law of man, the

intellectual or moral law. The fruit of the tree of knowledge gives the power to distinguish between good and evil. This fruit is the law of God, — the spiritual law. By the knowledge of his law alone do we obtain the power to choose between them. God is represented as saying that this ability to know, and to decide between, good and evil, places man on a par with God. "Behold the man has become as one of us, to know good and evil."

This knowledge man had not yet attained, but it was in store for him when he should be ready to seek for it.[1]

"And the Lord God said, It is not good that

[1] The highest point attained by man's law is shown in the "Golden Rule:" "Do unto others as ye would that they should do unto you." The thorough selfishness of its springs of action, and the immeasurable distance between that and the spiritual law of Christ, are shown by contrast with a few sentences from the Sermon on the Mount: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." This Christ declares to be God's rule of action, and that we as his children should follow his example.

There is great confusion in much that is said in these days respecting morality. A moral life, it is claimed, is all that is required of man; that he that lives a moral and upright life in this world will receive the "gift of God," — life eternal.

This, we think, depends upon whether we live in accordance with man's morality or God's morality.

The decalogue is man's moral law. Christ told the rich young man, who claimed to have kept that law from his youth, that this was not sufficient. Why? Because the man was

man should be alone; I will make him an help meet for him."

In these words the author shows that it is God's intention that man should live in families. While the property of the tribe or race was held in common, there was also community of person. Man had no separate family interests: in fact, the *family* was unknown. But individual interests call for separation, and the formation of new relationships. "It is not good that man should be alone," or live without a special companion. These new ideas are striving in members of the race, but as yet no action has been taken.

Separate interests were entering wedges in disintegrating the groups. Man needed a companion. Having separate interests, he was still a member of the group; but this could not long continue, and he was looking forward to the time when he should select his partner, and, cutting away from his former life, begin a new and happier existence with a help meet for him. This was his position as he awaited the further movements in his history.

selfish; he had lived to himself alone; he had no love for God or for his fellow-man.

The decalogue and the Golden Rule are based upon *self*. God's moral law is, "Thou shalt love thy neighbor as thyself." It is shown in the Sermon on the Mount and in others of Christ's teachings, and is based on *unselfishness*. Only he that loveth God and doeth righteousness is accepted of him.

MAN'S DOMINION.

"And out of the ground, the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." [1]

The author pictures the animals in their pristine state, as brought before man that he might name them.

[1] SPEECH.

In the long period during which man had lived surrounded by the animals, the necessities of his position had led him to observe their habits, know their haunts and breeding-places, and study their character, and modes of attack and defence. He had learned to imitate their cries; and, by degrees, certain sounds were recognized as signifying certain animals. The objects of nature and the rude implements in use were described by other sounds. Cries of warning, of encouragement, or of victory, and the thousand accidents and incidents of life, all required different sounds; and the rude and guttural utterances of the savage man were finally reduced to articulate speech, and language was formed.

While this would be true of all races of men, the results would be different in proportion to their intellectual capacity, activity, and experience; and the sounds given to the various subjects would vary with each race. Thus would the groundwork, the foundation, of different tongues be commenced, to be gradually enlarged, as their experience increased, and their necessities demanded.

Man, in the various climes in which he had lived, had necessarily obtained a knowledge of the haunts and characteristics of the animals around him. In the formation of language, they had received names descriptive of their nature, size, shape, character, or peculiarities. They could not name themselves or each other. Man alone of all created beings was capable of giving them names. This ability was an evidence of his superiority and power over them. He alone was an intellectual being, and this it was that gave him power and dominion over every living creature.

And the third command of God, that man should have "dominion over every living thing that moveth upon the earth," was fulfilled.[1]

[1] LANGUAGE.

Professor Sayce, in his Introduction to the Science of Language, says, "Does the science of language help us to answer the question of the antiquity of man? The answer must 'be both yes and no.' On the one side, it declares as plainly as geology or prehistoric archæology, that the age of the human race far exceeds the limits of six thousand years, to which the monuments of Egypt allow us to trace back the history of civilized man; on the other side, it can tell us nothing of the long periods of time that elapsed before the formation of articulate speech, or even of the number of centuries which saw the first essays at language gradually developing into the myriad tongues of the ancient and modern world. All it can do is to prove that the antiquity of man, as a speaker, is vast and indefinite. When we consider that the grammar of the Assyrian language, as found in inscriptions earlier than B.C. 2000, is in many respects less archaic and conservative than that of the language spoken to-day by

the tribes of Central Arabia; when we consider further that the parent language that gave birth to Assyrian, Arabic, and other Semitic dialects, must have passed through long periods of growth and decay, and that in all probability it was a sister of the parent tongues of old Egyptian and Libyan, springing in their turn from a common mother-speech, — we may gain some idea of the antiquity to which we must refer the earliest form we can discover of a single family of speech. And behind this form must have lain unnumbered ages of progress and development, during which the half-articulate cries of the first speakers were being slowly matured into articulate and grammatical language. The length of time required by the process will be most easily conceived, if we remember how stationary the Arabic of illiterate nomads has been during the last four thousand years, and that the language revealed by the oldest monuments of Egypt is already decrepit and outworn, already past the bloom of creative youth. . . .

"The Ural-Altaic family of languages bears similar testimony. To find a common origin for Uralic, Turkish, and Mongol, we must go back to an indefinitely great antiquity. The Accadian of Chaldea is an old and decaying speech when we first discover it in inscriptions of 3000 B.C., — a speech, in fact, which implies a previous development at least as long as that of the Aryan tongues; and if we would include Accadian, or rather the Protomedic group of languages to which Accadian belongs, in the Ural-Altaic family, we shall have to measure the age of the parent speech by thousands of years. . . .

"Comparative philology thus agrees with geology, pre-historic archæology, and ethnology in showing that man as a speaker has existed for an enormous period; and this enormous period is of itself sufficient to explain the mixture and interchanges that have taken place in languages, as well as the disappearance of numberless groups of speech throughout the globe.

"Thus it appears that the requirements of race differentiation and of speech evolution argue just as forcibly as geological considerations toward the almost inevitable conclusion, that man has had his place, and has been fighting the battle of life, in the animal world for unreckonable ages of time."

V.

RÉSUMÉ OF THE PERIOD MAN.

ASTRONOMY gives us a knowledge of the many changes which took place before the earth became a solid body; and geology teaches of the formation of a crust upon the surface, its gradual thickening, hardening, and cooling, until in the course of ages it presented the appearance described in the second verse of the first chapter of Genesis.

In the formative period we have followed the changes there recorded; and in the creative period we have seen the creation of vegetation, fish, birds, and animals, the gradual cooling of the earth, and purification of the atmosphere, and finally the introduction of plants, animals, and birds created to live in this purer atmosphere, followed by man, who then appeared upon the earth.

The early races of man were suited by their organization to live in and enjoy the intense heat which still existed. Some of them were apparently but little above the monkey or ape in either appearance or intelligence, being covered with

short hair, and living in the forests in the same way. They were followed by black races, whose skin adapted them for life in heated regions.

As the earth continued to cool, the blacks were followed by the lighter colored, and finally by the white races, as has been shown. These races were each in its turn driven south by the glacial ice into the Garden of Eden, and all but a portion of the white races afterward migrated from the garden to still more southern countries.

One of the white races remained in the garden. They became permanent occupants of the soil; having discarded their nomadic habits, begun the cultivation of the earth and the raising of cattle.

These initiatory steps to civilization are now depicted. The change from nomad life was by slow and hesitating steps, — first by looking forward, and preparing for the future. The experiment of one is adopted by others; and, little by little, the race, instead of seeking their food by roaming to distant places, raises it at will. He that will not work must not eat, is the law of nature; and its enforcement produces ill-will and quarrelling.

The cultivation of the earth by man brought in the element of ownership. While the earth was common property, and man might freely eat of its products without question, his relations with his

fellow-man were those of a large family. The results of the chase and the bounties of the earth were shared by all the tribe, or family.

Now, however, he who cultivated the earth, and by the sweat of his brow caused Nature to increase her blessings, claimed ownership of both the ground he tilled and the products of his labor; and for the good of all that claim had to be allowed. And man learned that there was a mine and thine, that there were rights of property that must be respected, and that there were actions which were right or wrong.

Previous to this time, governed by his instincts, all man's actions had been right, they being in accordance with the laws of his nature; but now another law was promulgated, calling on him to deny the law which had for so long a time governed his actions. Under this law there was prohibition to his freedom of action, his freedom of eating was restrained, and he had become amenable to a law beyond that of his instincts.

The social or human law of self-protection, of repression, characterized by the words, "thou shalt not," — that law which distinguishes between right and wrong, and decides questions of equity between man and man, — was established; and man, no longer a mere animal, became a reasoning being, subject to law, and liable to punishment.

This law was not a divine, but a human, law, governing man's actions with man. The divine or spiritual law governs man's relations with God, and with man as his child, capable of recognizing and following his example of returning good for evil. Human law, to a greater or less extent, governs all people as soon as they emerge from the animal and become intellectual beings; and its precepts, even to the Golden Rule, are found in the religious writings of many nations.

Many, if not all, the various races of man yet exist; some are still animals, as originally created. These are found in nearly all quarters of the globe.

In Africa are tribes who live wild in the woods, subsisting on birds, insects, fruits, and roots. They have what may be called a rudimentary language, by which they convey ideas to each other.

There are others so near the animal that they are hunted by other races, and eaten for food. These are probably covered with hair, and may resemble the ape. H. M. Stanley brought to England the skulls of two "sokos," an animal hunted for food by some of the African tribes along the Livingstone River; and Professor Huxley at once pronounced them to be the skulls of human beings.

There is a tribe of black dwarfs somewhat farther advanced, using a limited number of guttural sounds with which to express their ideas. The various negro races in Africa show great differences in their intellectual and moral developments.

The Ainos, who inhabit some of the islands of the Japan archipelago, are covered with hair.

Mrs. Leonowens, describing the numerous early races and tribes who still inhabit portions of India, says: —

"In the Dhendigal and neighboring Wynald hills appear other tribes, apparently the oldest of all the primitive races of India, and of the lowest type of humanity. They are called Shanars, and are clothed, if at all, with the bark of trees; using bows and arrows, and subsisting chiefly on roots, wild honey, and reptiles. Short in stature, and agile as monkeys, living without habitations, among trees, they penetrate the jungle with marvellous speed, and seem only a step removed from the orang-outang of Borneo and Sumatra. There is no doubt that these wild people, if not indigenous to the soil, occupied at one time a large portion of this country, and are the remains of that monkey race whom the first Aryan invaders met with."

In Central America, also, an animal or man,

called by the natives the "Susumeta," lives wild in the woods like the monkey. The natives believe them to be human beings. A European traveller, M. Auguste, avers that he saw one killed, and believed homicide had been committed; adding that the animal was as much a man as was he himself.

VI.

PERIOD ADAM.

THE climate of the garden since the advent of the white races had steadily increased in frigidity. The ice drift continued until more than one-half of the northern hemisphere was covered with a mass of ice of great thickness.

The resultant cold sent large numbers of the white races into Southern India; others followed the footsteps of the former occupants of the garden, and migrated to Arabia, and from thence to Africa, where they found food, warmth, and comfort.

In the previous period "man" was the subject of the allegory, but in the last scene the author mentions a particular man as giving names to the animal creation. "Adam" is his name, and his advance has been greater than that of any other.

Adam is the name of a race; and in the following series of pictures the author endeavors to show their advance in civilization, and the various steps by which they were awakened to a knowledge of God, of their accountability to him, and

of their responsibility as the leading race of mankind.

The word "Adam" means ruddy (or reddish), high, eminent, best.

"Ruddy" describes the personal appearance of this race. David is described in the Bible as being "ruddy, and withal of a beautiful countenance." This could be said of none but the white races; and the particular race is indicated in the further meanings of the word, which are "high," "eminent," "best." Its synonymes are "lofty," "distinguished," "illustrious." The only race to which these attributes belong is the Aryan. "Arya" means excellent, superior, distinguished, illustrious, best; and this family alone of all the races of man answers both the bodily and mental description given in the word "Adam." It is the great Aryan race whose progress we are now to record. It had taken the advance; and this distinction is the characteristic of the race to this day as represented in the European nations and the United States: it leads all races in intellectual, moral, and spiritual knowledge and activity.

The statement before made with regard to man in general is now repeated of Adam.

"But for Adam there was not found an help meet for him."

The author is careful to show that the Aryas

were no farther advanced in this respect than were the other races of man. All were still living in community, and without family ties; no selection or separation had yet taken place.

THE HOME.

"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

This Aryan race, like the rest of mankind, had slept the sleep of animal existence. During this long sleep the female had belonged to no one. As a rib is a necessary but unseen portion of the body, so she had formed a necessary but unseen part of the human race. Children were the sport of circumstances; their father they knew not. Both female and child were unnoticed members of the group; neither had any individuality; man alone was known. There were no family ties. The young were early cared for by the group, or community. The love of husband and wife,

ARYAS IN THE GARDEN IN EDEN, AFTER THE FORMATION OF THE FAMILY AND HOME. — P. 112.

of father and mother, brother and sister, parent and child, was unknown; animal passions alone ruled. But this was not God's intention. Woman is a part of man, of the same race; a slightly modified form of man, she is needed to complete and perfect him. And God created them male and female.

The change which for so long a time had been contemplated now took place. The help meet for Adam had been found. The rib had been removed from his side; the female had been taken out from the group where she had so long been unrecognized, and had been selected by man as his companion. She was of the same nature, part of the same group, bone of his bones, and flesh of his flesh; and she had become his wife.

This step was undoubtedly made more necessary by the increasing cold. Life in large groups in the woods or caves, or other temporary shelter, was insufficient for comfort. Man felt the want of a closer relationship, of a place of more complete shelter, of the warmth of an enclosed and comfortable fire, and of a companion whom he could claim as his own, who should be a sharer in his joys and a comfort in his sorrows, — a help meet for him.

The Aryas were the first to form the home, to begin domestic life. The female had been transferred from the promiscuous life of the community

to the privacy of the new homes, which became places of enjoyment and happiness.

This new and sacred relationship called forth new powers and affections. Children, no longer the property of the group, became the objects of the united affections of husband and wife. Love — the atmosphere and foretaste of heaven — dwelt in the home, and brought out the higher capabilities of all. The father watched over and defended his home, and supplied its wants. The mother cared for its inmates, guided and instructed her children, and was solicitous for their welfare. The nobler qualities were stimulated; and man commenced a new era of existence on earth, and walked in a path leading to a higher life.

"And they were both naked, the man and his wife, and were not ashamed."

Innocence is frequently represented as a nude child. The child is innocent because it does not know that it is naked. So the Aryan race, as animals, knew no wrong; following the instincts implanted by God, and by him pronounced good, they were innocent. They did not know that they were naked. Notwithstanding their advance in intellect, they were still animals. The step from the ignorance, and consequent innocence, of the animal, to the knowledge of the spiritual being, they were not ready for, and it had not yet been taken.

CIVILIZATION.

The previous pictures have shown us the results of hundreds of years of gradual advance, during which the Aryan race, who entered the garden nomads, depending on the chase and the spontaneous productions of the soil for food, had settled in permanent homes, and cultivated the soil. These families gradually grew into tribes, and these into a nation, governed by laws, which in process of time had been enlarged in their scope, and consolidated into a system of village and patriarchal government.

They had also advanced in civilization: many of the arts flourished; a picture, or hieroglyphic system of writing was known; and many new tools and instruments of use in the agricultural, manufacturing, and mechanic arts were employed.

In this intellectual advance, woman had taken her part. Established as the teacher and guide of her children, the help meet for man, and with mutual interests, she had become his loving counsellor and friend, and of the two was the more spiritually inclined.[1]

[1] The description given by Mr. William J. Hornaday in his Two Years in the Jungle, of the Dyaks, a native race of Borneo, as yet untouched by modern civilization, will apply well to the condition of the Aryas at the time.

The Dyaks, he says, have almost no religion. The woman is

KNOWLEDGE OF GOD.

"Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her hus-

considered the equal of man, except in fighting and hunting. She is treated well, and her advice is asked in matters of importance. Each man has but one wife, and infidelity in marriage is almost unknown. The young people are not forced to marry against their will. The marriage of cousins is prohibited, and great care is taken of boys and girls.

In cases of infidelity or unchastity, the man is held equally guilty with the woman, and with her shares the disgrace and punishment of the crime.

Their houses are simple, and their clothing of small account; but they are happy and prosperous, strictly honest, temperate, and musical, healthy, hospitable, sympathetic, and charitable.

band with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons."

Under the guise of a serpent,[1] the author represents the instincts as inciting to disobedience. The old law forbade man to eat of the fruit of the tree of knowledge. The instincts (now sharpened by intellect) claimed that this old prohibition was obsolete; that the good to be received would far out-balance the threatened evil, and that the so-called evil was good in disguise.

Man, in his long infancy of intellectual teaching, had arrived at a point where something further and higher was needed and sought for. There was a God: his works were seen, and his being recognized. What were his laws? what his requirements?

These questions had come more especially to the woman. Intrusted by her husband with the education of her children, with their welfare and happiness at heart, she felt the want, and awakened to the *necessity*, of a new life. There was something needed as a foundation to a good character and an upright life. It was her intellect which had enlarged in this direction, and to her the tempter addressed his remarks; and what were the inducements he held out?

[1] The serpent is the Eastern symbol for wisdom.

First, A direct contradiction of the threatened punishment: "Ye shall not surely die."

Second, That she would become like God, knowing good and evil.

And what was her course of reasoning respecting it?

It is "good for food," for spiritual nourishment, she says. It is "pleasant to the eyes," pleasant in imagination; to think that I can obtain that knowledge for which I long. It is "a tree to be desired to make one wise." My longing for it is right and proper: my children require more than I can give them. I wish to learn for their sake, and I will pluck and eat of the fruit which shall open my eyes and give me new light.

In the days of primal man the eating of the fruit of the tree of knowledge had been prohibited. Man was not ready for it. He had not advanced far enough to be able to partake and receive nourishment from it; he was an animal, and desired it not. The Aryan was now an intellectual being, looking forward, ready for and desiring to advance, waiting for a revelation. The instincts themselves were urging him on, and the time was ripe for the step to be taken.

As we have before said, the fruit of the tree of knowledge was God's laws. By the eating of this fruit, — in other words, through a knowledge of

God's laws, — the ability is obtained to distinguish between good and evil; and *only* through this wisdom can the power be obtained. Man's law decides questions of right and wrong, as between man and man; but God's law gives to man a knowledge of his requirements, and of the penalty attached to their non-fulfilment.

SIN.

"She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

While the woman's intellect was the sharper, and her desires for improvement the stronger, her husband was with her, supporting and strengthening her.

If she desired advance, so did he. While she might be the more clear-sighted, he was ready to adopt her reasoning, and go hand in hand with her in the search for good.

Man learns by experience. The child is told not to touch the heated stove: "it will burn." But the words of caution carry no meaning to him: he has never been burned, knows not the sensation. He is heedless of the caution, disobeys the command, and suffers the consequent pain; but he has learned something, he has gained knowledge that will last him his lifetime, while the accompanying punishment was short and temporary.

"Ye shall not eat of it, neither shall ye touch it, lest ye die." "Don't touch," was said to the child; "Don't touch," was the command to man: the result in both cases is the same. They ate of the forbidden fruit, and the death threatened as the penalty of sin took place. It was the death of innocence. But they gained something of far more value than that loss; namely, the knowledge of good and evil, which will be theirs forever.

DEATH OF INNOCENCE.

"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons."

Man, living in accordance with his instincts, knowing no God, no higher law, was innocent. Having no knowledge of sin, the threatened death of innocence carried with it no meaning. They did not even know that they *were* "naked," — *were* innocent. But now they have partaken of the fruit, they have obtained experience, their eyes have been opened, they know what sin is. They have lost innocence, which they did not value; but, like the burned child, they have gained knowledge, — the knowledge of sin. While the child will have a dread of fire, the man will have a dread of sin, because of the consequences.

TEMPTATION.

Adam and his wife had sinned, and the knowledge of the sin committed overwhelmed them with shame and remorse. They endeavored by subterfuge and excuse to hide their sin, but they could not free themselves from the guilty knowledge. As the apron of fig-leaves upon the body only served to make their nakedness more conspicuous, so their excuses failed to hide their sin, even from themselves.

Sin is the violation of a *known* law of God. Man, for thousands of years, following the law of his instincts, had broken every spiritual law of God, yet was innocent, because the laws were unknown to him; but, with a knowledge of his laws, the violation of them is sin, and sin is the death of innocence.

To commit sin, was an evil; but to learn what sin is, was an advance forever severing this race from the animal. Without sin, there is no virtue. Temptation is in itself a means of good or evil, of virtue or vice, as we act upon it. If we succumb to the temptation and commit sin, we have done evil; if we resist the temptation and overcome it, we have advanced in the kingdom of God, and have gained, not innocence, but virtue.

Temptation is the father of virtue, as well as

of vice. As there is no sin without temptation, so also there is no virtue without the same temptation. The child and the animal man are innocent, but they are not virtuous. Innocence is a negative quality, the absence of sin; but a man who has obtained a knowledge of good and evil, and yet lives a virtuous life, is immensely greater than the innocent man. Virtue is a positive quality; it is the result of conflict and strife; it creates power, strength, firmness and makes the complete man. Christ was called upon to sustain greater temptations than man ever bore before or since; and his complete triumph over them has made him our exemplar and guide, — the "perfect man."

The greatest advance ever made by man was when he learned the nature of sin, when he obtained the knowledge of good and evil. To-day without it we should be animals.

CONSCIENCE.

"And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me,

she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat."

Conscience was now for the first time heard; the voice of God in the heart upbraided them and condemned their sin. They tried in vain to justify themselves: their excuses only showed their knowledge of the crime they had committed. Being confronted with the evidence of their sin in the knowledge of their nakedness, Adam indirectly charged God with being the cause of his crime, by giving him the woman, at whose solicitation he did eat; and the woman hastened to lay the blame on the instincts, also given by God.

Conscience is *born of the knowledge of good and evil*, and is unknown to the animal man. It is not until God is known, and his laws recognized, that man has a standard for guidance. A knowledge of good and evil is necessary to awaken conscience, and until then man is naked and innocent. In just proportion to man's spiritual advance is the sensitiveness and strength of his conscience.

The voice of conscience in the heart of a man born and bred in the den of vice and ignorance is dull and indistinct, almost lifeless, as compared with that in the heart of a Channing, Thomas à Kempis, or Christ.

THE INSTINCTS IN SUBJECTION.

"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Under the semblance of a curse, the author shows a fact; namely, the consequences of their act.

The race had obtained a knowledge of sin and of temptation. They had advanced so far that they recognized the source of the temptaion to be their natural, or instinctive, propensities and desires; and they saw that only by keeping a constant and steady guard over these instincts could they obey God. They had learned that because of these constant temptations to wrong, the instincts must be put in subjection; that not a single suggestion of wrong-doing must be entertained, but the evil temptation be crushed at once.

WOMAN BLESSED.

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire

shall be to thy husband, and he shall rule over thee."

Again the condemnation of God is merely a statement by the author of the new condition of the female, caused by the spiritual knowledge which she has received, and the new duties devolving upon her.

Woman, who, as an unknown member of the race, had borne but few children, and who after their infancy had no knowledge of, or care for them, had become since the establishment of the home, the mother of numerous children, whom she nourished, cared for, watched over, and instructed. The knowledge of good and evil awakened new responsibilities, new hopes, and new fears. Anxiety for their spiritual welfare was added to her former cares, and with her conception her solicitude is increased; yet at the same time are her joys multiplied.

In the old times, though a mother, she had no husband, and soon lost her child; the family relations were unknown. Under her new conditions of being, sheltered and encouraged in her husband's affection, and protected by his arms, she joyed in the increase of her children: they were a bond of affection. She leaned on the love of her husband, and in his support was contented and happy.

Nothing distinguishes the real advance of this race so much as the position held by the female. Wherever woman is held in reverence and affection, wherever she is the help meet for man, his equal, bearing her full share of the duties and responsibilities of the home, there we shall find man in his highest state of development, and government the most enlightened and liberal.

In this picture, the woman was recognized as responsible to God and subject to his laws. She had taken position as an equal partner with man in the home; she had found her proper sphere in the care and instruction of her young; and her influence was felt in the nation, in the building up of a religious people.

MAN BLESSED.

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust thou shalt return."

"Because." The curse again represents the consequences of his acts, and the position to which this race has arrived. "Because thou hast hearkened unto the voice of thy wife," — hast followed her counsel, hast sustained her in her search for good, and, throwing off the fetters of the animal, hast advanced with her in thy desire for religious knowledge, — therefore, "cursed is the ground for thy sake." Not *man* is cursed, but the *ground;* and for his sake, his good, his benefit, his eternal welfare.

This beautiful earth, with all its delights for the senses, containing every thing which the instinct of man craves, full of creature comforts; this earth, which has fully satisfied all the longings of the animal man, — is now cursed for his sake. While he looks upon it, and recognizes its loveliness, he shall not be satisfied. He is now cognizant of a future life; he now understands that this is not the end of his existence. The tree of life, twin of the tree of knowledge, is before him; and he longs to partake of its fruit, and live forever. He has learned that this life is not his goal, but that it is the scene of his trials. Thorns and thistles of disappointment and sorrow await him; he shall eat of the herb of affliction; all his labor shall give him but temporary satisfaction; and here he shall have no permanent happiness.

The fruit of the tree gave unto the Aryan race the knowledge of good immensely greater than the evil. This knowledge, while it opened their eyes to their nakedness and sin, showed them also a new life, the spiritual. This present life had now become to them a scene of growth and development, as well as of toil and trouble. While it gratified the animal senses, it did not content the new longings of the spirit for something more lovely and satisfying to be found beyond. They had taken that great step which allied them to God. Even though they sin, they could never go back to the animal existence. A new and larger life had opened to them: they had entered therein, and had learned that sin brought misery, and that well doing resulted in happiness. Life on this earth would be short, full of trial, temptation, disappointment, and sorrow. Here man must labor for the bread which perisheth; but his real home is beyond, and to that he must turn his steps as the goal of his desires.

WOMAN THE UNIVERSAL MOTHER.

"And Adam called his wife's name Eve, because she was the mother of all living."

In these words Adam crowns his wife with the acknowledgment of her virtues. It was woman, who, by her faithfulness in the moral and religious

instructions of the young, in her spiritual prescience, and her courage in the right, had brought the race to that point where they could appreciate and receive the teachings of God.

In this race woman was received as the equal of man. She was his friend, his counsellor. She sought the truth, and instructed her children; and her care and labor are gratefully acknowledged. No other race had attained to the same height of spiritual knowledge; and (Eve) the women of the race were the mothers of all living, of all who had obtained a knowledge of the life beyond.

Even to this time is this true. The Aryan race is the only living race of mankind. All others are either in the darkness and sleep of animal existence, or, just awakening, are slowly learning how to live. Some have advanced to the intellectual, others are commencing the spiritual period; while many are still animals, governed by their instincts alone.

Beyond this, however, the woman is the universal mother of all God's children.

The Aryas believed that they were literally the children of God, that he was their actual father; and they endeavored to live lives worthy of their parentage.

To the mother they gave the highest position in the family. They honored and revered her as

the procreative agent of God, through whom he brought his children into this world. To her they intrusted the care and culture of the child as a sacred charge: she was not only the mother, but also the spiritual guide and instructor, of the child. She was, indeed, the mother of all living. No child of God could appear in this world, except through the intervention of the woman. This belief is the key to the close and confidential relations existing between the Aryan and his God, their trust in his love and care, as shown by the writings which have come down to us.[1]

THE LAW OF THE SPIRIT.

"Unto Adam and to his wife did the Lord God make coats of skins, and clothed them."

The emblem represents the animal instincts as no longer fierce, subtile, watching the opportunity to strike and wound or kill, but as subdued, given wholly into the control of man. As the uncivilized man used the skins of the wild beasts (the only portion that could be made of use) to

[1] Mrs. Leonowens in her very interesting work, Life and Travels in India, in writing of the position of woman among the Parsees, or Persian Aryas, says, "In the early days of the Zoroastrians, woman was held, not so much as an equal, but as something superior in the home. In social rights and home duties, the husband and wife shared alike; and, side by side, they ministered to the holy fires on their household hearth. The bride and bridegroom are distinctly enjoined to perform

clothe and warm him, so the instincts, the animal portion of man, are placed in his hands to administer to his comfort, and to be used for his benefit. As guides for man, they are of no further use; but held in subjection, and properly used, they will add to his happiness and well being.

Thus God shows man the proper position of the instincts. When governed by the intellect alone, they become intensified; and man riots in the indulgence of his lusts and passions. This is seen in the sketch we have of life in Sodom and Gomorrah, and among the Canaanites. It is seen also in the increase of crime in civilized countries, where woman has neglected the religious training of her children, and where the common-school education is unaccompanied by religious teaching.

These same instincts, under the command and guidance of the spirit, give power, strength, and force to all good purposes. They are the propelling powers; and, properly used, they make the man a larger, nobler, more powerful man. Originally pronounced by God good, for the guidance of the

together their civil and religious duties. But the poetic love and reverence which surrounded woman in the early days of the Aryans, and which is still unsurpassed in all their literature, struck deeper than laws or rules; and in a burst of generous and spiritual enthusiasm, all men were commanded to bow the knee in filial reverence before the mother of a family, declaring a mother to be greater, more blessed, than a thousand fathers."

animal man, they continue good, as the servant of the spiritual man.

As in the establishment of the home the Deity is represented as personally acting, so in the present case it is God who makes "coats of skins and clothes them." The act is emphasized as a divine gift. There is shadowed forth in the action of the Deity a special gift. He confers on man a power which he did not before possess.

Man himself, and the material world around him, are governed by laws which he calls "natural." These laws are to a certain extent known, and their action can be depended upon. Any thing not controlled by these laws is termed supernatural, — beyond or above nature. The results of such supernatural action have been called miracles; the actuality of miracles has been questioned, and by some they have been denounced as impossible.

In the symbol before us, the skin originally bestowed on the animal for his own use has been placed in the hands of man as the superior animal for his use. In like manner the natural laws governing the animal man and material things are placed in the hands of the spiritual man as the superior and ruler of the animal man. The skin is given to man to clothe, to cover him. God, who has covered his child, the spiritual man, with

an animal or material body, subject to the laws of nature, places those laws in the hands of the spiritual man, subject to the supernatural laws of the spirit, which have power over, and govern or supersede, the natural laws.

This power held by the spirit over the laws of nature is but little known or understood at the present time; it evidently was known to, and was used by, the Aryas.

In the Old Testament we have the record of holy men and prophets, who, enlightened by God, were made acquainted with, and used, this spiritual power. In the New Testament the Christ had full knowledge of these spiritual laws: he used them in the healing of multitudes, and taught his disciples to wield the same power; so that the seventy sent forth by him report on their return their full success in the application of these laws.

This power of the spirit is given only to those, who, conscious of the indwelling presence of God, hold constant communion with him, and govern their lives by his expressed will and law; these, influenced by the desire to aid and help their fellowman, seeking the power in the spirit of the Christ, for the good of mankind, may hope to receive the blessing.

THE ARYAS IN THE GARDEN.

The Aryas with other white races entered Hindostan about B.C. 15000. The glacial ice, causing a gradual increase of cold, had driven to warmer climes most of the races who depended on the bounties of Nature and the chase for sustenance; the Aryas, meantime, moving farther south. The frigid zone, or belt, in its southern progress finally reached Northern Hindostan. The immense body of ice and snow which covered the Himalaya Mountains aided greatly in refrigerating the atmosphere. Passage out of India became impossible, the passes of the mountains being closed and blocked by ice. Thus confined in the central and southern portion of the country, separated from all the rest of mankind for a period of three or four thousand years, they were stimulated by the exigencies of their situation to invent means by which they could protect themselves from the intense cold at night and the scorching heat of day. Civilization brought new wants; each, in turn, being met by new inventions. Wants supplied, luxuries demanded new means of supply. Thrown entirely on their own resources, skill and wisdom increased, and new demands were met by new inventions. Thus the race progressed. They obtained a knowledge of

many of the arts and sciences, and became a highly intellectual people. Their spiritual progress during this period we have herein described.

It is difficult for us to imagine the great changes in the daily temperature of this period. In summer, the direct rays of the sun by day created intense heat, more especially when accompanied by southerly winds which had swept over lands of torrid, or more than torrid, heat; while at night the immense body of ice at so short a distance north, with the neighborhood of enormous ranges of mountains covered from head to foot with ice, made the rigor of the night severe, and caused frequent destruction of vegetation.

In winter, the immense body of ice, only twenty or thirty degrees north, sent out its long fingers of ice and snow, causing intense cold, with storms and blizzards of days and even weeks duration, which often reached to, or even south of, the equator, and carried death to any hot-country animals in its path.

THE THIRD MIGRATION.

"And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria."

Hiddekel is the name given to the country bordering on, and east of, the River Tigris, covering the high plains of southern Central Asia.

About 11500, the southerly movement of the

glacial ice ceased, and a counter-action commenced. The habitable belts slowly followed the ice in its northern retreat, and warmth gradually increased. The flora and fauna of the country changed; the vegetation of the semi-tropics replaced that of the temperate zone; and the animals of the same zone disappearing, they were replaced by those of the warmer clime.

As the temperate belt moved northward, those races which had not made permanent habitations moved with it. About B.C. 9000, large bodies of the white races moved from Northern Africa, from Arabia and Hindostan, into parts of Western Asia esat of the country afterward known as Assyria. These races were still nomads, living in promiscuous intercourse, and without family ties.

This movement from the garden left India largely in the possession of the Aryas; here for many years more they increased in civilization and in intellectual and spiritual knowledge.

THE ARYAS' EDUCATION COMPLETED, AND THEIR WORK APPOINTED.

"And the Lord God said, Behold, the man has become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the Garden of

Eden, to till the ground from whence he was taken."

In these stirring words, the writer of the allegory pictures God as proclaiming the work of preparation complete. The Aryan has become as God. He partakes of God's nature, and with him has a knowledge of good and evil. He has reached the object of his creation; is in the image of God, and after his likeness; has become aware of his birthright, and looks forward to a life beyond this earth, as the goal of his desires.

Adam had partaken of the fruit of the tree of knowledge. His strong wish for a better life had been gratified, and he had obtained the knowledge of which he was in search. But this had led to a higher knowledge, that of eternal life; and that was now the object of his desire. How should he obtain it?

God teaches him that eternal life is the reward of those who do his will. He must "till the ground from whence he was taken," must impart to others the spiritual knowledge he had gained. No other way was given by which Adam could obtain this coveted end.

The Aryas were the only race which had attained to spiritual knowledge. They alone had the knowledge of the fatherhood of God, of eternal life, and the way; and they alone could instruct others in this glorious evangel.

Because he had attained this knowledge, "therefore the Lord God sent him forth from the Garden of Eden." This favored race had now a work to do. The duty is laid upon them to teach and enlighten the world. This revelation is now complete, and it has been placed in their hands to teach to others. They cannot free themselves from the obligation laid upon them, to spread the knowledge of God, his laws and requirements; of man, his position and destiny throughout the world. They have been favored of God, and must repay his favor by doing his will.

"So he drove out the man."

About B.C. 8000, the object of the long isolation of this race in the Garden of Eden had been accomplished.

Undisturbed by other races, they had grown in numbers, and advanced in civilization and in intellectual and spiritual knowledge. They had reached the highest spiritual position possible to man on this earth. They must no longer tarry in the garden of animal delights, but must give to others what they had so freely received.

God was so urgent that his commands should be obeyed, that he "drove out the man," that the work laid upon them should be at once commenced; that they should "till the ground" now open to them.

THE FOURTH MIGRATION.

"And the fourth river is Euphrates."

The Valley of the Euphrates, called in the Bible the Plain of Shinar, is the land receiving the fourth river of migration.

The continued movement of the glacial ice northward had caused a return of the tropical belt north of the equator, and in India the heat had been steadily increasing for years. Emigration northward among the nomadic races, commenced long years before, had continued even unto the present time; but now those who had resided in more permanent abodes, in villages and towns, began to feel the effects of the heat.

Less ready to move than their nomadic brethren, they had lingered on, becoming inured to the heat that so gradually increased. The climate had affected their bodily characteristics. They had become languid, spiritless, disinclined to exertion, and had lost their original energy, strength, and elasticity. This condition of existence had, however, given them a more studious and serious cast of character, making them more thoughtful, and had led them to a higher position in spiritual life than could have been possible under other, and more variable, circumstances.

The warmth of the climate had finally become so intense as to affect the health of the people; more especially were the children sickened by the deadly miasmas that filled the air. Fever and pestilence prevailed, and men created for a different and cooler clime could not sustain the noxious vapors and debilitating heat. They were literally driven from the garden no longer adapted to their want.[1]

The flora and fauna of the country had for a long time been changing. The vegetation of the temperate zone had disappeared, and had been replaced by that of the semi-tropical and torrid zones. The beasts, birds, reptiles, and insects of the hot climates had taken possession of the woods, plains, rivers, and jungles. The various discomforts caused by them, with the increasing heat, caused a strong and general movement from the central and southern portions of India; and large numbers sought a more temperate clime. Passing out of India, they turned westward along the shores of the Indian Ocean and Persian Gulf, until the fertile valley of the Euphrates arrested their course. Still larger numbers from southern India arrived by means of vessels, at the same

[1] It is a well-known fact, that the children born in India of English parents cannot live in the climate: their parents are obliged to send them to England to preserve their lives.

place. Here, a thousand or fifteen hundred miles north of their old home, they again greeted the familiar trees and plants of the temperate zone, and felt again the invigorating influence of its cooler atmosphere. Here, driving out by their superior numbers the various nomadic tribes who had made this fertile plain their camping-ground, they formed their homes.

Continual accessions from India soon covered the plain with towns, villages, and cities, until they had consolidated into a nation. At the same time the new surroundings and necessities caused an increased demand for mechanical and manufacturing work of various kinds, and had a decided effect upon the arts and industries of the people.

THE TREE OF LIFE, AND THE WAY.

"And he placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

The tree of life was with the tree of knowledge in the garden from the first, ready for man when he should desire with all his heart to obtain it; but, unlike the tree of knowledge, it could not be seized. God protected it from man by the flaming sword of his requirements; and those

requirements are, that we do his will. *That* is "the way of the tree of life.[1]

[1] It has been claimed that man is possessed of eternal life by reason of his birth as son of God; that the wicked who do not his will still, are immortal: and it is upon this claim that the doctrine of a never-ending life of misery, of eternal damnation, is based.

The teaching of the allegory contradicts this horrible defamation of God. The way of life is kept from all who refuse to do his will. God, more merciful than man, allows the death of the spirit – the second death – to the wicked.

"In the day that thou eatest thereof thou shalt surely die."

We have shown that sin was the death of innocence: it was also the death of the spiritual man.

Disease is the commencement of death in the natural body; and, if not arrested in its course, and cured, that body will die. Sin is a disease of the spiritual body; and, if it is not repented of, and forsaken, it will inevitably cause the death of the spirit. The allegory teaches us that eternal life does not belong to man, except in the germ: its growth and continuance depend on living a righteous and holy life. God bestows it *only* on those who seek it by doing his will. The sinner does not receive "the gift of God," and cannot therefore suffer eternal punishment, except as eternal oblivion is such a punishment.

VII.

RÉSUMÉ OF PERIOD ADAM.

LET us not be misunderstood. These emblems represent no particular action or event, but present the results of hundreds of years of gradual advance in intellectual, moral, and spiritual knowledge. There was no individual Adam or Eve, no surgical operation performed. There was no actual tree of knowledge or tree of life, and no serpent. These symbols represent the object of man's being, and the goal towards which he was to direct his steps; namely, the knowledge of God, of his laws and requirements, and of his relationship to man; of man, his nature, wants, capabilities, work, and destiny; of immortal life as the object of man's desires, and the reward of his faithfulness.

From that day to this, man has been partaking of the fruit of the tree of the knowledge of good and evil, has been gradually learning what are God's laws and requirements, is slowly coming to a belief in the actual fatherhood of God, is begin-

ning to see what is required of him as a child of God; and in the distance he sees the tree of life, guarded by God himself from all but those who faithfully do his will, so far as it has been revealed to them.

In all the lower creations of God there had been a continual advance from the lowest to the highest types; so, in the creation of man, there were different grades of intelligence. The white races were the most advanced; and of the white, the Aryan, probably the latest created, was the highest of all. It was endowed with greater intellectual, and higher spiritual, powers than any other race of man.

Isolated in the Garden of Eden, coming in contact with no other race of like character, with no outside troubles to engage attention, the thoughts of its members had naturally turned inward. Their intellect, vividly alive, looked forward and sought some greater good than any yet obtained; and the author pictures the various steps in their intellectual and spiritual advance.

Man had cultivated the ground: this may be called the first step in civilization. That act had produced individual interests, and these interests had been acknowledged and protected by law. This advance could not stop here. Individual ownership necessitated separation; this, again,

was the result of individual action. One man selected a lot of land, which he called his own. On it he built a hut, and induced a female to separate from the group, and live with him. They united in tilling the ground, and in raising the crops on the land. Another selected a piece of ground for the exclusive use of cattle, giving his personal attention in caring for them. He obtained the consent of another female to live with and aid him; he also provided a shelter to protect himself and wife from the inclemencies of winter. In these little homes children made their appearance, and received the care and affection of their parents, as belonging to them and not to the group. The example of these individuals was followed by other members of the group, until the race were settled in homes, and had become members of a civilized and stable community, raising grain, fruits, and roots, breeding cattle, and bartering or exchanging products with each other. These were the first steps in intellectual advance.

One thing should be noted in this connection. The importance of the change proposed is foreshadowed in the repeated statement of the Deity, that "it is not good that man should be alone: I will make him a help meet for him," and in the further representation that the surgical operation is performed by God personally. *He* removes the

rib, forms the woman, and brings her unto man. In other words, the family is of divine origin, an institution established by God for the benefit and advancement of mankind. For fifteen thousand or twenty thousand years man had lived an animal life. God now breaks up this nomadic life, and forms the home, the beginning of civilization.

The author then shows the process by which the aroused intellect of the race obtained a knowledge of God and his laws. The series of pictures show the results of long years of progress, culminating in the recognition of God, of his laws, of their own position as his children, of eternal life, and of the obligations placed upon them to promulgate that knowledge throughout the earth.

The desire to partake of the fruit of the tree of knowledge of good and evil was an ever increasing desire. They continued to feed upon the fruit; they continually grew in both intellectual and spiritual knowledge. They were taught that temptation to wrong-doing came not from God as was charged by Adam and Eve in the allegory, but from their animal desires and instincts; and that henceforth these instincts must be controlled and kept in subjection.

Under the new law, new duties and responsibilities were laid upon them. Husband and wife were alike subject to the laws of God; they should

mutually support each other, and instruct their children. Having received the knowledge of a future life, they should so live as to obtain it: this life was temporary, and preparatory for the life to come.

The spiritual nature of man is able to receive, but not to originate, God. The Deity cannot be recognized by the senses, nor evolved by the intellect; only by direct revelation can the things of God be made known unto man.

While the tree of knowledge could not only be seen, but its fruit be plucked, partaken of, and assimilated, the tree of life could only be seen, and that only after the spiritual nature had been awakened by the eating of the fruit of the tree of knowledge.

The spiritual man feels the want of, and desires, a life beyond this earth; but of himself he can obtain no knowledge of such a life, neither can he find the way.

While God and his being may be partially discerned by the spirit, only by revelation does man obtain a knowledge of his laws and requirements, of eternal life and the way thereof.

In man's spiritual advance, the Deity worked by direct means. He opened the eyes of man to see and recognize the tree of knowledge, convicted the man and woman of sin, and taught them to

tread on the serpent. He blessed the woman with maternity, and the man and woman with human love. He awakened them to a knowledge of eternal life, and taught them the way. He gave them the instincts to use for the increase of their spiritual power and happiness, and he placed in their hands the laws of the spirit.

Direct revelations, step by step, as they could understand them, were given by inspired teachers, until the full knowledge of the being and purposes of the Deity, and the work and destiny of man, had been received.

Having arrived at the highest point of spiritual knowledge man is capable of attaining, the Aryas were informed of the duties devolving upon them as the most favored and advanced race of man.

They were children of God, but so were all mankind. They were aware of the object of the being and future destiny of man; and they were called upon to spread the knowledge throughout the earth, that all should know God as their father, should be aware of the life hereafter, and of the way to obtain it. God's commands were laid upon them to promulgate his law, and they were informed that obedience to his commands was a requisite in obtaining eternal life.

The Aryas, having been thus prepared for the work before them, were removed to the Euphrates

Valley, where they became a great nation; and in the continuation of the allegory we find the record of their progress.

CHILDREN OF GOD.

Physicians tell us that the ova, or life-germ, in man is in no way distinguishable from the same germ in beast or bird; that the minute egg is the same in all: it is the germ of the animal creature.

The Aryas believed that God, by some special act of his power, at the proper time placed in the animal germ of man the seed of his spirit; that every child born into the world was consequently not an animal only, it was an intellectual and spiritual being, a child of God, inheriting his immortal powers; that by his act God became the *actual* father of the spiritual being, that the sonship of man was real and actual; that the woman, having been chosen by him as the medium through whom his children should be born into the world, was entitled to the highest honor.

Every mother was looked upon as, in a spiritual sense, the espoused of God: she was the mother of his children, the transmitter of his spiritual life. Holding such a relationship, she was expected to keep herself holy, pure, and undefiled. By reason of her position, she was held in special respect and reverence; and in all matters con-

nected with the religious training of her child, her will was supreme.

The announcement made to Mary, the mother of Jesus, by the angel, thousands of years after, respecting the birth of the Christ, is a re-statement of the faith of the Aryas. They believed that, while the human parents might be considered as the authors of life in the animal, God alone was the father of the spiritual child, that which governs and controls the animal; that in every birth "the power of the Highest overshadowed" the woman, and that the "holy thing" which was born of her was by God's direct agency his child; that each one was known to him, and loved by him, as his child, and that this was the universal law of human birth.

Among the Parsees, or Persian Aryas, the mother is still highly honored as being God's chosen instrument; she is regarded as superior to man, and to this day she is called the "transmitter of life."

THE CHILD.

We have traced the footsteps of man as he advanced from an animal to the position of a spiritual and responsible being. In like manner, every child born into this world passes through the same experience. He is born an animal, with

animal instincts controlling all his actions, — his bodily comfort all he requires. His intellect begins to act, and strengthens his animal desires, and the child gives evidence of what the trinitarian calls "total depravity;" it being merely the intellect strengthening and forcing the animal instincts to a greater development. These require the repressing hand of the parent. He must control, or aid the child to control them, until the spiritual nature begins to act, and the child becomes aware of his moral responsibility.

Every child is placed in the hands of his parents as an innocent animal. It is for the parent to guide him, and aid him: first, to put the instincts under his feet, to gain control over them; and finally, through the power of God, to use them for his own good and the good of those around him.

The innocence of the animal will pass away; and it is the parents' duty to see that this innocence is replaced by that which is immeasurably its superior, — virtue.

THE REVELATION MADE TO THE ARYAS.

The religious belief of the Aryas was the result of long-continued teaching, combined with experience, through which they advanced to a higher moral and spiritual position than any other race

has yet attained. Let us examine the revelation they had received, as it was at this the highest point of their existence.

This revelation taught that God was one, infinite in being, supreme in power; that he created the heaven and the earth, and all that in them is; that his power upheld and supported all things.

That man is made in the image of God and after his likeness; that, while plants, fish, birds, and animals were each and all made after their kind, man was created after God's kind, and partook of his nature; that they were the actual children of God, brought into being through the agency of the woman, and they habitually called themselves "sons of God."

That God loved man with more than the affection of a woman for her babe, and that he desired their love and obedience in return. This was shown in providing, in his creative acts, every thing the heart of man could desire on this earth, and creating in him the senses whereby the most ignorant could enjoy the beauty of the scenery, the fragrance of the flowers, the flavors of the fruits, the harmony of the birds, and the sublimity of Nature; giving him intellect that he might recognize this love, and a soul that he might render to the Creator of all this loveliness his grateful affection and adoration.

They believed that immortal life is the gift of God; that all men are capable of receiving it, and can obtain it by doing his will, and obeying his commands.

That every thing which God has made is good.

That man is subject only to the laws of his existence and his spiritual knowledge. As an animal, he obeys the laws of his instincts, made for his use by the Deity, and by him pronounced good, and under the action of which he pronounces man innocent.

That sin is the violation of a *known* law of God, and that man must first obtain a knowledge of God and his laws before he can commit sin.

That conscience is the voice of God in the heart that knows him, and has been instructed in the knowledge of good and evil; that without such knowledge man is without a conscience.

That innocence is a negative quality, carrying with it immunity from punishment. Thus, the infant, the idiot, the pagan or heathen, having no knowledge of God, cannot commit sin, and are innocent.

That virtue is a positive quality, obtained through knowledge of God and his laws, by contest with, and the overcoming of, temptation to sin. It gives strength to the character, power and determination to the will, makes the instincts its

servants, and forces them to the position for which they were created; namely, the service of man.

That the instincts, used in accordance with the will of the Creator, are good; but, turned to a wrong use, are evil.

That there is no eternal life for the wicked, and consequently no eternal punishment.

Some old beliefs are put to rest by this history.

Adam was the name of a race, not of an individual; he was neither the first man, nor was the race the first race.

Mankind never sinned in Adam: they are not lost, but are all in God's keeping and care.

The heathen are not, and never were, going down to destruction. They are God's children, still in the state of ignorance and innocence; they have not yet attained to the knowledge of good and evil, but are awaiting the teaching of the Aryan race.

The problem of evil, which has so long puzzled man, is no problem at all. Evil is simply making a wrong use of a blessing. God creates no evil. Man alone is the author of evil, and will be until he learns to use, and not abuse, his instincts.

Man is consequently the only devil, the only Satan. There is no place for Satan, except in the heart of man. There, too, is his hell. There is

no place in heaven or on earth for any other, and God creates nothing but good. Hence, —

"There is no God but God," no Satan to dispute control with the Creator; but God is all in all, — one, supreme, and indivisible.

This is the first revelation, the Evangel the Aryas are required to teach mankind, and is the same that was afterwards taught by the Christ.

VIII.

PERIOD CAIN AND ABEL; OR, RELIGIOUS STRIFE.

We have seen that "Adam" was not the name of an individual, but a cipher name, or word, descriptive of the personal appearance of the Aryan race, and also of the character of that people for a period of years. That period had its commencement, culmination, and, as we shall see, its decline and end.

"Cain" and "Abel," and the names in the "genealogical record," so called, are each and all cipher words descriptive of the character of the influences governing the period mentioned; each of said periods, as was the case with "Adam," having its birth, growth, and, with the exception of "Cain," its decline and end.

These epochs overlap each other, — a second commencing while the first is in full force; a third, and perhaps a fourth, being in operation before the end of the first. In this way the author shows the influences at work, which modify, change, or overpower the preceding influence on the character of the people.

In connection with these periods, other events and incidents which affect the moral and political well-being of the people are recorded by the author in allegorical language; and from these combined records we obtain our knowledge of the history of the race.

"And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord."

Eve conceived; not, Adam begat. *She* had gotten a man *from the Lord.* This paragraph shows the belief of the Aryas, which was, that God used the woman as the medium through whom he brought his children into the world. The man is the fruit of her labor and pain.

The meanings of the word "Cain,"[1] "strength, power, possession, possessors of the world," describe both the character of this new portion of the race, and the ascendency of force or energy in the period. The race still exists; and its period of physical, intellectual, and spiritual energy is without end.

New ideas, new impulses, were stirring in the life of the race; and Cain is the result. Since the Aryas' removal to the valley of the Euphrates, an active, impulsive, aggressive race had sprung

[1] The meanings given to the words supposed to be proper names are mostly taken from Cruden's Concordance.

up; a new and vigorous life had been infused into the nation, with new hopes and aspirations. Individuality of thought, determination of purpose, and energy of character, marked the new members of the race. Freedom of opinion was enjoyed on all matters, civil and religious. Rulers were chosen by the free voice of the people, and all matters of interest were freely discussed.

Religion, its rites, ceremonies, and proper administration, were objects of chief importance, and they occupied the thoughts of all. To its enlightening and humanizing power, they owed their material and intellectual advance, and the comforts and happiness of home.

The old race were quiet, thoughtful, introspective, having almost a passion for the spiritual; making the worship of God a daily, almost an hourly, duty. Disinclined to active exertion, they preferred to retain their old ways, and live as they had always lived.

The strength and power of the new members of the race were marked and decisive; they were restless under the limitations of their position, and sought in vain to stir the sluggish blood of the nation; their views were considered alarming and revolutionary, and they were rejected as utopian.

"She [Eve] again bare his brother Abel."

"Abel" means "weakness, breath, vapor."

The life and activity of the new portion of the race, the new ideas presented, and propositions made, were received with disapprobation. A party arose opposed to the heterodox views of Cain. This antagonism extended to religion, the subject of greatest interest to all, and party spirit ran high.

"Abel was a keeper of sheep, but Cain was a tiller of the ground. In process of time it came to pass, that Cain brought of the first-fruit of the ground an offering to the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering[1] he had not respect. And Cain was very wroth, and his countenance fell."

Opposed to Cain was the religious conservatism of the nation, representing the old ways and old

[1] These were not offerings to God in the sense of sacrifices. The Aryas offered no sacrifices. Their nature abhorred cruelty; they had a purely spiritual religion of the highest type. Zoroaster, the earliest Aryan teacher of whom we know any thing, taught that God was a spirit, the maker and sustainer of the universe; that man was endowed with immortality, and partook of the nature of God; and that there was a future state of reward and punishment. These he proclaimed to be inspired teachings from God. The Hindu Aryas living in the original home of the race, in character types of the parent race, are merciful to all animals, and the cow and bull are their emblems of good; the earth being called "the infinite, the all-nourishing cow," and the sun "the fiery-winged one, the immortal bull."

methods. There was a natural antipathy between the two influences.

In supplying the funds to carry on religious services, this antagonism reached a high point of personal abuse and recrimination; and the refusal of the authorized officers to receive the gifts from the Cainites, while those from the other party were accepted, added fuel to the flame of personal animosity. The great body of the race appear to have taken no active part in the dispute. They advised peace, and called upon the Cainites to comply with the law and fulfil their obligations. "If thou doest well, shalt thou not be accepted?" say they, "and if thou doest not well, sin lieth at the door."

"And Cain talked with Abel his brother [and Cain said unto Abel his brother, Let us go out into the field[1]] : and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."

The angry feelings of the Cainites had not been mollified by the arguments addressed to them, and they determined to free themselves from the obstacles in their path. By subterfuge and fraud they induced their opponents to meet them in the field, and they then fell upon and slew them.

[1] This clause, omitted in our version, is contained in the Samaritan, Septuagint, Vulgate, and other versions, and is a necessary part of the story.

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground."

This sudden and unprovoked outrage by which the party of Abel had been extinguished, and horror of the indiscriminate slaughter, aroused the community. Their indignation is met with scorn, and the matter is treated with the greatest nonchalance by the Cainites. Am I my brother's keeper? But they are not allowed so to pass the matter over: it is too serious a crime for forgetfulness. The conscience and sense of justice of the community are aroused, and the blood of the innocent calls aloud for punishment.

"And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."

This "curse," like the others which have preceded it, is a statement of fact. The Cainites, restless, ambitious, progressive, have become dissatisfied with their condition and surroundings; curbed, restrained, confined, they have fretted and rebelled; and now circumstances combine to hurry forward what would have been their ultimate

action. They will remove from their place of birth, and seek in a new country the development of their ideas. They cannot remain here tilling the ground, and plodding along in the old rut, when the world is all before them, from which to choose their home.

The "curse" contains a prophecy: they shall be "fugitives" and "vagabonds," wanderers, restless and unsatisfied; they shall seek new countries and new homes. Nervous, energetic, of a roving disposition, and fond of adventure, they shall risk life in exploring and colonizing foreign lands. The period of Cain is without end, and this shall be a permanent characteristic of the race.

"Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me."

This is an acknowledgment on the part of the Cainites of their position. They shall be fugitives and vagabonds, restless and unsatisfied; and their present movement is but the emblem of their future action, — the following out of their instincts as a race. They were to go into strange

lands, — the first organized colonizing party since the migration of their forefathers from the Garden of Eden; and the proposed breaking of the ties of family, of friendship, and of nationality produced temporary dismay and sorrow. They would go away from that portion of the earth where God was known and worshipped, into unknown lands inhabited by races that knew not God. They would encounter unknown danger and difficulties, magnified because unknown. What should prevent the barbarous inhabitants they should encounter from annihilating them? Verily, "every one that findeth me shall slay me."

"And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold."

The burden laid upon the Aryas was to till the ground from whence they were taken. They were required to spread the knowledge of God throughout the world.

This branch of the race should have the initiatory duty in charge. It should go forward in the prosecution of its task; blindly perhaps, but none the less certainly, until it had accomplished its work. It might meet with rebuffs and misfortunes; its progress might be retarded, even stopped, but only at the expense of the opposing power.

If checked in its advance, it should retire, but only to gain new force, and to return with augmented power, and sweep all opposition from before it, repaying its previous misfortune with sevenfold retribution.

"And the Lord set a mark upon Cain, lest any finding him should kill him."

This mark, commonly called a curse, is again but a statement of fact. On this portion of the Aryan race God had set a mark, which was known and recognized by all, — one which distinguished them then and to-day from all other races of man, and from the original body of their own race. The individuals of this branch were blondes. Their complexions were clear; skin light colored, hair brown, red, yellow, and almost white; their eyes blue, gray, hazel, and brown. The original or main body of the Aryas had ruddy complexions, black hair and eyes, the hair of both branches being wavy or slightly curling.

The mark of Cain should aid in their preservation. A fear of them and of their power should accompany them, and prove a protection.

This prophecy respecting the character and destiny of the Cainite branch of the Aryan race, written six thousand years ago, has been in process of fulfilment ever since. It has spread over Northern Europe and North America, is

gradually possessing Africa, and a portion of Asia is also ruled by it. The nations forming the Cainite branch of the Aryan race are to-day the most powerful and energetic of nations, and the prophecy that they shall possess the world will undoubtedly be fulfilled.

We will now leave the Cainites for a time, and continue the history of the parent race.

IX.

ARYAN PERIODS.

SETH; OR, MORAL DEGRADATION.

"And Adam lived [two] hundred and thirty years, and begat . . . Seth" (B.C. 6731)[1].

The word "begat" is used here and in other places in the sense of descended from, or proceeding from, the same stock or race, — off-shoots from the parent stem.

[1] In the approximate dates given to the prominent events thus far in this allegory, we have been guided by the time taken in the "precession of the equinoxes." We now approach events marked in the Bible by Usher's chronology. Late Assyrian discoveries show his chronology to be wholly unreliable. The Septuagint and others, although adding fourteen hundred years to that of Usher, are still almost equally false.

Assyrian researches have already added some fifteen hundred and fifty years, carrying back the date of the so-called creation to B.C. 6961, twenty-nine hundred and fifty-seven more years than by Usher's table.

As the Bible gives but three years for the whole creative action, the occupancy of the garden, the temptation, fall, and ejection of Adam and Eve, and the birth of Cain and Abel, we must take the next prominent event — namely, the expulsion of Cain — as a point from which to date in the continuance of this history.

"And he [Adam] begat sons and daughters."[1]

"Seth" means "put," and "who puts."

Webster's definition of the word "put" is "a rustic, a clown, a girl, a wench, a prostitute." And "who puts" is "to lay down, to give up, to surrender." In the sense in which they are here used, the words are now obsolete.

No individual or race can remain stationary: they must advance or recede.

The Bible date of this event is a hundred and twenty-eight years after the creation, or B.C. 3876. Hale's Septuagint adds fourteen hundred and seven years, or B.C. 5283. Add to this the fifteen hundred and fifty years shown by Assyrian research to be necessary, and we have B.C. 6833 as the date of that event, and that of creation B.C. 6961.

In the continuation of this history we shall use this enlarged chronology. For the periods of time generally supposed to be dates of the births of the patriarchs, we shall adopt the time mentioned in the Septuagint as recorded by Hale.

[1] Besides those mentioned in this history, which is a history of the parent race, with an accompanying history of its principal branch, there were other "sons and daughters," descendants of the race, who in every period formed migrating parties. Travelling westward, they passed into Europe, and, driving out the primitive inhabitants, settled the countries bordering the Mediterranean Sea. They carried with them a knowledge of many of the arts. They used implements of bronze, and their advent in Europe is called the "bronze age."

These migrations were continuous for many hundred years, continuing through every period of the Aryan history from Adam to Noah. These emigrants established empires, afterward known as Grecian and Roman; and their descendants are the brunette races of Southern Europe.

The departure of the Cainites was a great loss to Arya. After the storm and strife described in Cain and Abel, and the excitement consequent thereon, there came a period of quiet and repose: apathy followed excitement, the dreamy spirituality of the race resumed its old sway, every thing returned to the old ways, and careless security rested upon the community.

The worship of God, and obedience to his laws, were still the general characteristics of the race; but the purity of their religion had been tarnished, it had lost some of its simplicity and earnestness, and its observance had become partly a matter of form and ceremony.

Between the date of the emigration of the Aryas to the Euphrates Valley and the present time, great changes had taken place in the material conditions of the race. Various textile fabrics were made; metals were mined, and formed into utensils and implements for use in their daily work in agriculture and the chase. Changes had also taken place in the outward circumstances and relative positions of individuals: some had accumulated riches, while others had become poor. Some, by industry and frugality, had increased in cattle, sheep, and lands; others, by carelessness or want of thrift, had lost their possessions. The first naturally increased their comforts, built better

houses, lived more sumptuously, and were the conservators of religion and law; the others had become idle, shiftless, and regardless of the obligations and observances of religion. Idleness and poverty go hand in hand, and vice and crime accompany them. This class gradually sunk into a position of ignorance and sloth; they became clownish, debased, and vile. Caring little for virtue or chastity, they gave themselves up to a life of ignorance and debauchery. Licentiousness and crime increased, until, in self-defence, the better portion of the community was obliged to place a heavy hand on this class and its action, as seen in the next picture.

ENOS; OR, PHYSICAL RESTRICTION.

"And Seth lived [two] hundred and five years, and begat Enos." "Then began men to call upon the name of the Lord" (B.C. 6526).

The meaning of the word "Enos" is "fallen man, degraded; he who is subject to all kinds of evil in both body and soul."

The wickedness and licentiousness of the lower classes had affected those above them. Crime committed by a portion of a community re-acts on the other members. They had become careless of their religious duties, and had allowed those poorer in worldly goods to drift into a position

which had now become a menace to the whole people.

Suddenly awakened to the fact of their decline from their former high position, the Church, which for hundreds of years had diligently instructed the people, found that its preaching had been but of little avail. Crime had developed to an alarming extent, despite its teaching.

The position was serious, and called for immediate action. Earnest endeavors were made to reach the conscience of the people. A cry of warning and alarm resounded throughout the nation; and all were called upon to sustain the services of the Church, and aid in the religious teaching of the people; and earnest prayers and petitions were raised to God for his help.

The nation, aroused from its slumber of security by the recognition of the evil which had been developed in its midst, took stringent measures of redress. Restraint was put upon the poorer class. The law was called in to repress disorder and crime, and new laws to meet the exigency were made. Their freedom of action was restrained; they were deprived of their power of suffrage, and, finally, they were made the bound servants of the rich.

This was the beginning of class distinctions. As time passed, and greater disparity appeared in

the material relations and social conditions of the people, other lines of separation were formed, until there were several distinct classes, each separated from the others by their learning, riches, or avocations.

The control of the lower class became more strict. Laws were made to protect the upper classes from their violence; and the final result was a system of subjection nearly allied to slavery, by which they were made serfs of the soil. Under the control of the owners of the land, the serf, male and female, became "subject to all kinds of evil in both body and soul."

This was not done suddenly: it was the gradual work of this period, — a growth and accretion of many years, until serfdom had become established and hereditary. It had not been accomplished without struggles and conflicts; but the serfs were now powerless, and apparently acquiesced in their lot.

Crime cannot be committed without its effects becoming apparent in the character and life of the community. The holding human beings in bondage re-acted on the character of the masters, making them unjust, imperious, and licentious. It affected the whole body politic. It lowered the general tone of the people, and detracted from their former high and eminent position.

Their religious life became affected by the poison, and deteriorated. As is always the case when religion lowers its standard and becomes debased, the outward services and forms of observance became more elaborate; and pomp and magnificence took the place of truth and piety, of honesty and loyalty.

CAINAN; OR, CASTE FORMATION.

"And Enos lived [one hundred and] ninety years, and begat Cainan" (B.C. 6336).

The word "Cainan" means "possessor, purchaser, builder of a nest." A builder is one who establishes, or erects, or makes firm; a nest high up, above others, beyond reach.

The disparity in worldly possessions — which commenced in the period of Seth, and increased in Enos — continued to enlarge in this period. While the poor had become debased, degraded, and enslaved, the rich had increased in wealth. Some by inheritance, others by purchase, had become large holders of land and serfs. An aristocracy of wealth had been established; magnificent residences had been erected, the halls in which were decorated with paintings, and hung with rich stuffs. The furniture was finely ornamented and of the richest materials. Retainers and servitors abounded, and evidences of wealth and luxury appeared on all sides.

By reason of their wealth and leisure, the rich became the ruling class, making and enforcing the laws.

This great increase of wealth, accompanied by power and position, continually enlarged the disparity in the condition of the higher and lower classes; and it might be well said of the former, that they "built their nests high up," beyond others, and out of reach of the lower classes.

Under the demand caused by riches, new trades and manufactures were brought into existence, new and rich stuffs were manufactured, a great impulse was given to the inventive faculty, metals were formed into innumerable objects of use and ornament, and skilled mechanics and artisans grew rich on the products of their artistic labor.

The pursuit of riches, place, and power, which now characterized the race, made them self-seeking, proud, and arrogant. Their moral character had been lowered from its former high position; riches had contaminated them. Religion was at a low ebb; God was worshipped as a matter of form; many had ceased to believe in him, and seemed to be sunk in infidelity and vice.

MAHALALEEL; OR, RELIGIOUS REVIVAL.

"And Cainan lived [one hundred and] seventy years, and begat Mahalaleel" (B.C. 6166).

The name means, "he that praises God; illumination of God."

At this time a new element appears in the preaching of one who claims to be inspired by God, and whose efforts stay the rapid decadence of the race. A new impulse was given to the worship of God. His greatness and power were proclaimed, and his name magnified. The consciences of the people were awakened, the apathy which had prevailed was broken, and for a time the decline in the spiritual life of the race was stayed. New interest in religion was aroused, and new temples were erected and dedicated to the service of God. He was praised, extolled, and magnified in songs and psalms.

The ancient faith, which had died out in many hearts, was again preached. A portion had continued to worship God in sincerity and in truth: the new preaching increased their numbers, and revived their spirit. For a time this interest in religion continued; but, like all movements dependent on one man, it soon flagged. New objects took the attention of the many; the religious services deteriorated into a matter of form, an

utterance of the lips and not of the heart; neglect ensued, and apathy again seized upon the nation.

The race had grown into a great and powerful nation, and its cities were spread over the vast plain. Distinctions in position had arisen between the serf and artisan, or mechanic, between them and the trader or merchant; and between them and the rich land-holder these distinctions had become permanent, — forming castes.

The priests were also separated from the secular classes, and claimed superior sanctity; while, by reason of their office, they wielded great power and influence.

The government was still nominally that of a republic; but the laws were made and administered by the higher classes only, — the mechanic, artisan, and serf having been disfranchised.

JARED; OR, AUTOCRATIC GOVERNMENT.

"And Mahalaleel lived [one hundred] sixty and five years, and begat Jared" (6001).

The meaning of the word is, "he that descends, he that rules, he that commands."

While the various influences of the former periods had been at work shaping the course of events, and building up an apparently strong and stable government, new thoughts and ideas had arisen in the hearts of the higher classes, and a

change in the form of government was desired by them.

Worldly riches covet the pomp and magnificence of a royal state. Those holding large possessions longed to have their superiority seen and recognized. There should be a distinction, they thought, between the rich and poor; the common man, the artisan and merchant, should bow down to them as to superiors. This feeling of pride, fostered by riches, made strong by intellectual culture and by habits of leisure, led to a haughtiness of demeanor, which required a difference in dress and bearing that might distinguish the favored class from the common herd.

While these feelings led the richer orders to desire a king, under whom they might obtain titles and honors, the merchants, traders, artisans, and mechanics were led to believe that the splendors of a court, and the requirements of lords and ladies, would produce a demand for rich garments, jewellery, furniture, and furnishings, that would greatly stimulate trade and manufactures, and be a great help and benefaction to them. The priesthood, too, felt that, should such a change take place, they would not be losers: their religion would have the protection of government, their influence would be increased, their power courted, and their franchises extended.

The result is easily seen: a king was chosen to rule over the people. They descended from their former position of self-government, and became the puppets of a king. Various orders of nobility were established. These, with their vast retinues and followers, created a class whose interests were identical with those of the king, and opposed to those of the lower classes, the main body of the people. The priesthood, while nominally standing between the higher and lower classes, and claiming by reason of their profession perfect independence, were really affiliated with the higher orders by reason of their learning and intellectual culture, and by the support given by the government, to which they looked for the preservation and extension of their privileges. The change from popular to monarchical government was completed. The people themselves created a power which afterward oppressed them by restrictions and taxation.

As the new order became strengthened by time, and the kings felt more secure on the throne, new powers were assumed. Aided by the nobles, new burdens were placed upon the people, to sustain the pomp and luxury of the throne. The sway of the king finally became despotic, and his command law.

These changes were the result of years of rule.

At first a constitutional monarchy, the power of the throne had been gradually strengthened until it became autocratic. The titles, emoluments, and position of the nobles were confirmed by time. The traders, merchants, and artisans formed a middle class, many of whom, notwithstanding heavy taxes, became rich, and added largely to the prosperity of the nation by their enterprise and industry; while the serfs, working without recompense other than the bare necessaries of life, were sullen and discontented, crouching and servile.

ENOCH; OR, INTELLECTUAL ACTIVITY.

"And Jared lived an hundred sixty and two years, and begat Enoch" (B.C. 5839).

The word means "wisdom, learning; dedicated, disciplined."

In all this time, and especially during the last period, the growth of the nation had been great in worldly riches and prosperity. Civilization and the mechanic arts and manufactures had advanced. The requirements of the nobles and others for luxurious establishments had increased the production of rich textile fabrics for use and ornament. Work in gems, jewellery, seals, and precious stones, metal and other ornaments for the person and household; skilled labor in works of art, in

the erection of buildings, temples, and palaces, — were in demand; and the life and stir of the cities gave evidences of great wealth and luxury.

Commerce had greatly increased. The trade between Arya and India had become of importance, and for many years there had been intercourse with their Arabian neighbors. More especially had trade been carried on with Egypt, and this commerce caused a demand for many of the products of the mechanical skill and ingenuity of the Aryas.

It was during this period that the cumbersome hieroglyphic, or picture writing, gave place to the cuneiform, or wedge-shaped characters. This new system of recording events and ideas gave a decided impulse to learning of all kinds. The period was one of intense intellectual activity: literature flourished, sciences and the arts were studied, schools and colleges were multiplied, general intelligence increased, and the nation was apparently in a state of great prosperity and happiness.[1]

[1] The Vedic Hymns, or Hymns of Wisdom, were probably collected and put together at this time. These most ancient of the sacred books of the Hindoo Aryas, known as the Rig Veda, contain about one thousand hymns. In them we can see the process in full operation through which the original monotheism of the race was passing into polytheism. Some two thousand years had passed since God had pronounced the work of preparation com-

In all this life, energy, and intelligence among the people, the worship of God had its share. While much of the apparent advance was in the increase of pomp and ceremony in the ministrations of the temples, there was an improvement in the serious observance of the simple requirements of religion.

Institutions of charity and mercy arose; many were sincere in their endeavors to live a righteous and holy life, earnest to alleviate suffering and

plete, and had driven them from the garden in Eden. At this time we find that the powers and attributes of God had become personified, and these personifications were addressed as deities. As yet they had not been separated from the one great Creator; but his name was used interchangeably with that of his attributes, in prayer and praise. At times they are used as different names of the same great Being, and the influences and powers of each ascribed to the one God.

This individualizing of the attributes of the Creator may at some future time produce polytheism; but, while they address the Deity under different names, it is the one God that appears through all, and their monotheism is as yet unchanged.

In all these hymns there appears a beautiful childlike simplicity and trust, a full and unbounded faith in the love and care of God, and in his readiness to answer prayer.

In all these years, and in all these changes, there was still no place for a devil, or god of evil. Their god or gods were all lovers of, and helpers of, mankind. The only approach to the idea of suffering was in the belief in the Druhs, — a personification of conscience. They — the Druhs — were supposed to follow the wicked, and keep the remembrance of their sins alive. Sin, they believed, carried with it its own punishment; namely, remorse. Hell was to them unknown, even in thought.

want, and to reform abuses. The curse of serfdom was known and acknowledged; and many were trying to lighten the bonds of the oppressed, and to mitigate their sufferings.

The general increase in knowledge and intelligence affected even the serf. Tillers of the soil they were, but some among them had been called upon to perform services for their masters in hall and bower; some had become house-servants, hewers of wood and drawers of water, some had the care of horses and hounds; others had become personal attendants on their lords. In their positions their ignorance had been enlightened; familiarity in the houses of their masters opened their eyes more fully to the hardships of their position, and created a desire to free themselves from the chains that bound them. As they improved in intellect, they felt more strongly their wrongs, and the injustice of their lot; and there were among them some who, impelled by personal wrongs, or the desire for freedom, secretly advised rebellion.

These serfs had been disciplined by long years of toil and unrequited service. Since the establishment of kingly rule, the shackles of servitude had been made stronger; more and more had been required of them. They were looked upon as a different race, and treated even worse than the

master's horses, hounds, or cattle. While *they* fared sumptuously every day, the serf often felt the pangs of hunger.

As time advanced, some of the serfs, maddened by wrongs inflicted upon themselves or on those whom they loved, dedicated themselves to personal revenge, or to the service of their fellows. They determined to break the bonds which bound them, and be free. To do this, they secretly organized an insurrection. The serfs all over the country were aroused, and were pledged to take part in the attempt.

GOD TOOK HIM; OR, THE GREAT UPRISING.

"And Enoch walked with God: and he was not; for God took him."

The period of Enoch came to a sudden end. A violent and unexpected uprising of the serfs throughout the country took place. Maddened by long years of suffering and wrong, they now wreaked vengeance upon their oppressors: man, woman, and child were subjects of indiscriminate slaughter. The uprising had been so well planned and so sudden, it seemed like a stroke of lightning out of clear skies. The nobles and others, entirely unprepared for such an outbreak, were taken by surprise; and upon many of them the wrongs of years were expiated by cruel and horrible tortures

and death. Young and old were equally the victims of the indiscriminate rage of the maddened serfs.

The artisans, shopkeepers, and merchants at first held aloof, but soon were obliged to take sides, and, naturally dependent on the richer classes, soon rallied to their aid; and the uprising, which had at first carried every thing before it, was subdued. This was not done without much bloodshed. Crime was rampant, and many individual wrongs were righted in the most heartless and cruel manner by the infuriated serfs.

METHUSELAH; OR, VENGEANCE.

"And Enoch lived [an hundred] sixty and five years, and begat Methuselah" (B.C. 5674).

The meaning of the word "Methuselah" is, "he had sent death," or, "the arms of death," or, "spirit of death."

The succeeding period was one of fear and turbulence.

The peace and security of years of prosperity had been uprooted. Here was an element of danger suddenly revealed which had been overlooked, and must now be guarded against for the future.

The punishment of the serfs was such as to strike terror to their hearts, and prevent forever another outbreak of the kind.

The spirit of vengeance was strong in the hearts of the masters; and death in various ways, mutilations, and scourging were the fate of thousands. The tortures of many were so severe that they would gladly have welcomed death to relieve their sufferings. Those that remained were treated with the greatest severity, and their servitude made more galling than before. In their terrible despair many sought relief in the arms of death, who to them was a welcome guest. If the wrongs of the serf had in some instances been visited violently upon the master, the vengeance of the victors was cruel in the extreme.

X.

RÉSUMÉ OF PERIODS CAIN AND ABEL, AND ARYA.

THE Aryas were originally a peculiar people. Religious worship was a passion. They had received from God a system of religion, perfect in all its parts and as a whole. It required of its votaries the subjugation of self and of all the animal instincts to the requirements of God. His law was paramount, and must be obeyed.

The Aryas' God was also their Father, and they were the objects of his love and care.

They partook of their Father's nature, and depended on his love. God had formed the world for the pleasure and happiness of his children, and had given them control over every living thing therein, that they might use them for their benefit. They had full and unbounded faith in the love of their Father, and to him they addressed their prayers in the simple confidence of children.

Their life was one of almost hourly worship. The daily work and duties of the family, its births, marriages, and deaths, were subjects of prayer

and communion; and God's blessing was asked on every undertaking.

In the time that had elapsed since their establishment at the mouth of the Euphrates River, a change had gradually taken place in the physical and mental characteristics of a portion of the race. Under new circumstances, and with new environments, new powers had been called out. The mild, dreamy, religious, and introspective character of the fathers had in some degree been lost. In place thereof, appeared a large body possessing nervous strength, boldness, and activity, — men full of ambition, restless, and determined; they had become dissatisfied with priestly rule, and proposed changes in the manner of conducting the affairs of church and the administration of justice.

With patriarchal and village government only, power had naturally centred in the priestly order. The laws of God being the law of the land, the enforcement of those laws devolved upon the priesthood, and they had become the governing power.

The propositions for change in the administration of the laws naturally met with opposition from the priestly body, whose power would thereby be reduced or taken wholly away. Consequently an opposition party was formed; and between the two much ill-will was manifested, until it culminated in bloodshed.

This act caused the removal of the Cainite Aryas, and is the first migratory movement from the Euphrates Valley recorded.

The loss to the Aryas in the departure of the Cainites was great: their life, energy, and progressive spirit were gone; and the quiet, dreamy race lived on, until roughly awakened to a new and hidden danger.

There had been a material advance in civilization, arts, and manufactures, and the nation was flourishing; but portions of the people had fallen away from the faith and practice of the fathers. Ignorance and crime had crept in; and about a hundred years after the departure of the Cainites, it was found that this element had so increased as to call for the restraint of law. This had but a partial effect; and new and more severe laws were made to keep the vicious classes in restraint, with the result, that, about two hundred years later, laws were enacted restraining them of their freedom, and placing them in the power of the richer classes as their servants.

Their action gave the ruling class an interest in reducing still further their liberty of action; and this was done by stringent laws, which culminated in making these servants bound serfs of the soil.

The disparity in the worldly position of the

Aryas produced its natural effect. Riches increased in individual hands.

The demands of the rich stimulated industry, and wealth increased in the nation. Some two hundred years later, an aristocracy of wealth had been established; the different occupations and trades of the people had been distinctly marked, and had been formed into castes.

While the material wealth and prosperity of the nation were continually increasing, its moral power and strength were deteriorating. This gradual decline was known and recognized by many; and earnest endeavors had been made to purify the race, and bring it back to its former high and eminent position, with but little effect.

About B.C. 6166 there appeared one who claimed to be inspired by God, whose preaching for a time stayed the tide of sin. His efforts, however, had but little permanent effect. In a few years the interest he had excited died out, and left the race even worse than before.

About B.C. 6000 a movement was made by the leading classes to form a kingly government. This succeeded; and, in the course of years, what was at first an elective, became a monarchical government, with rulers whose powers were enlarged by fraud and seizure, until they had become autocratic and beyond law.

While all these changes were taking place, the wealth and prosperity of the country continued to increase; arts and manufactures prospered, and the intellectual activity of the nation was greatly developed. The old dreamy, spiritually inclined Aryan had apparently changed into the wide-awake, practical man, seeking intellectual information in a thousand new channels, or working for wealth, station, and honor.

It was in the height of this intellectual and physical vigor that the cuneiform writing was invented, — about B.C. 5800. This ability to express thought by a few arbitrary signs, thus doing away with the cumbersome picture-writing, gave a great and added impetus to the intellectual activity of the times: large additions were made to the literature and learning of the age; and commerce was stimulated to increased activity, and opened with new countries.

While this great intellectual, mechanical, and commercial activity occupied the minds of the Aryas in general, there was below all this apparent prosperity a danger overlooked, or, if seen, despised.

The serfs, whose labors had been enlarged, and whose lives had been made miserable, by the increased demand on them, took courage from despair, and rose against their masters. In the

suddenness of the blow, many of the ruling classes were killed, and vengeance was taken by the temporarily successful serfs on many of their former tyrants; but, after the first surprise, the community rallied, the insurrection was quelled, and the leaders put to death, or reserved for more terrible punishment.

After a long period of trouble and anxiety, the nation again took up the intellectual activity and the material prosperity which had been so suddenly interrupted by the rising of the serfs; again commerce and the arts flourished, and Arya was the leading nation of the earth.

At this time a new element came into the life of the people, which will be related in a new chapter.

XI.

CAINITE PERIODS.

CAIN; OR, POSSESSION.

We will now take up the history of the Cainite branch of the Aryan race.

We have before given the meanings of the word "Cain," which are, "strength, power, possession, possessors of the world."

"And Cain went out from the presence of the Lord, and dwelt in the land of Nod."

Central Asia had always been a land of wandering to the races whose travels we have recorded. From the Arctic shores they had traversed its plains southerly to the Garden of Eden, thence to Arabia and Africa; and, in the change of climate occasioned by the retreat of the glacial ice, many had retraced the steps of their fathers, and now wandered to and fro over the plains of Central Asia, as their wants or pleasure dictated.

When the Aryas removed from the Garden of Eden, and settled on the Euphrates plain, they found in that region a large number of these

nomadic tribes of various races, who roved over the country as necessity or impulse dictated. These tribes, having no settled habitations, gave way quietly to the increasing body of Aryas.

On the east of Arya the plains extended three or four hundred miles, bordering on the Persian Gulf, continuing inland from one to three hundred miles. This land was still a land of wandering, used by nomadic tribes for pasturing their flocks and herds; the fruits of the country being the common property of all. Here the Cainite colonists settled, and here laid the foundation of a new empire about B.C. 6833.

The Cainites left Arya while at its spiritual height, and were untainted by the sins which afterward contaminated that country. They carried with them the laws and religion of their home; they were worshippers of God, and his laws were recognized and obeyed. They understood the duty and service which they owed to him, were aware of his requirements, and of their destiny as immortal beings.

ENOCH; OR, WISDOM.

"And Cain knew his wife; and she conceived, and bare Enoch."

It is not "and Cain begat," but *she* "bare Enoch," or "wisdom." Enoch is the result of the labor of the woman; and in the new race she holds

the same high position held by her in the mother country, and is the guiding-star of the nation.

"And he [Cain] builded a city, and called the name of the city, after the name of his son, Enoch."

The meanings of the word "Enoch" are, "wisdom, learning, disciplined, dedicated."

The result of a thousand years of labor and toil in establishing themselves in a new country, and the controlling influence of the women, are here given. Cities and villages had grown up; the nation had greatly enlarged, and was a power in the land. The women of the race were the educators of the young, and the result of their teaching had been learning, wisdom.

The men, too, had earnestly seconded the teachings of the women; they had been disciplined in the trials and hardships incident to the establishment of a new home; they had dedicated themselves to the completion of the work before them, and the result is shown, — not only the son, but the city also, is called Enoch.

All have worked together for the good of the whole; and at this point of time the record is made, that the whole community is guided by the religious instructions imbibed while children from the women of the race.

The lessons of the "high and eminent" period

of their race had been stamped on their memory by the events leading to their separation. During the whole of their active life and work in colonizing the country, they had remained true to their early teachings. Religious strife had been the cause of their separation from the mother country; and they had to this time kept the faith, which had become so dear to them, in great purity.

The wisdom, learning, and experience of the Aryan race were theirs; they had been uncontaminated by the curse of slavery; and, in the hundreds of years during which they had been establishing themselves, they had retained their interest in, and affection for, their mother country.

This period of Enoch was coincident with the same period in Arya. The new system of writing established in the mother country was soon adopted by them, and with like effect. It stimulated study, aided in the dissemination of knowledge, and gave impulse to intellectual pursuits.

Schools and colleges for the proper education of the young were established, and the youth of both sexes were required to study the various branches of learning therein taught. Religion received the support of government, the stated worship of God was established, and religious instruction was imparted to all. Freedom of thought and opinion was encouraged, and woman was honored and cherished.

IRAD; OR, THE LUST OF EMPIRE.

"And unto Enoch was born Irad."

The meanings of the word are, "sharp, or clear vision; wild ass; great effusions; numerous descendants; many empires."

As we have seen, the race of Cain was restless, active, ambitious, fond of adventure, and desirous of possession. One of the results of the intellectual activity of the nation was a migrating movement; bands of emigrants frequently started out into the wilds to better their condition by going beyond the settled limits of the nation, to found new colonies and establish new homes.

The steppes, or elevated plains, of Western Asia had become known to them as the home of the wild ass, the horse and buffalo, as well as of the lion, bear, and other beasts of prey. Their adventurous spirit was attracted by the opportunity for hunting thus presented. The fertility of the land was an inducement to others to go forward and occupy these plains; and emigrating parties were frequently formed to settle upon these lands, and there commence new colonies.

For many years these migrating parties had followed, one after another, until many large settlements had been made; from thence they had passed north of the Caspian Sea into Europe, there

also establishing empires. These emigrants are spoken of as having sharp, or clear vision; and this moral characteristic still belongs to the race. Clear vision, or judgment, has directed their path through all their wanderings, and has been a potent factor in their constant advance until this time.

MEHUJAEL; OR, RELIGIOUS ENTHUSIASM.

"And Irad begat Mehujael."

The word means, "he who is smitten of, or inspired by, God; he who proclaims God; God that blots out." The ending, "jael," means, "he that ascends; a kid."

While cupidity and the love of adventure led many to migrate, others were moved by more serious motives to seek, in other and distant places, room to worship God in their own way.

The original purity and simplicity of the religious doctrines of the Aryans had in some minds become weakened. Intellectual advance caused increased spiritual activity; new ideas of God and his requirements were promulgated; sects arose, each insisting on the truth and necessity of its own interpretation as the key to eternal life. At this period appeared one claiming to be inspired by God, who boldly upbraided the nation for its shortcomings and sins. He preached again the

doctrine originally taught the race in the period Adam, and called upon it to repent of its sins, promising that God would blot them out from the book of his remembrance.

Under the preaching of this messenger from the Deity, a portion of the race separated themselves; and, migrating to the hill country and the valleys among the mountains of Central Asia, there established themselves, and formed communities which in course of time became empires.[1]

All these emigrations, which were continuous, were peaceful movements of families and neighborhoods with their cattle, household goods, and possessions. They carried with them the civilization of their homes. They were clothed in textile fabrics; had tools, implements, and arms of bronze and iron; they knew how to form the crude metals into articles of use and ornament; they carried with them the laws of their country, and were an elevating power in the world.

It is evident that the preaching of the messenger of God, and the migration of the large body of Cainites, were due to a decline in the moral position of the race. It is probable that the close relationship and intimate intercourse between the

[1] It is probable that from these emigrants the Persians originated; and very possibly Zarathrusta, or Zoroaster as he is generally called, may have been the teacher here represented.

two Aryan countries, as evidenced by the coincidence of the periods of wisdom, had led to a decadence of their spiritual position, which caused the migration mentioned.

As the Aryas in the Seth period, after the departure of the Cainites, had deteriorated, so the loss of the best and most conscientious portion of her people was a severe blow to the Cainites. The great body of the nation, in its present prosperity, became more sordid and worldly; the high spiritual position maintained for so many years had lowered; riches and love of pomp and place served to debase the moral tone; and the result is shown in the next migration (if such it can be called), which, impelled by motives of cupidity and love of power, falsely used the name of God to cover its base and cowardly designs.

METHUSAEL; OR, CONQUEST.

"And Mehujael begat Methusael."

The meanings of the word are, "champion of God; death is his hell, or grave, or the end of his being; who demands his death, or claims that death is his due."

These, unlike the former bodies of Cainite emigrants, consisted of an armed body of men, who, under the pretence of doing God's service, and of spreading his religion, went forth, not as peaceful

colonists to settle a new country, but as messengers of God, determined to force a belief in him on the people of other lands. Sword in hand, they proclaimed the establishment of religion to be their object; God should be proclaimed and worshipped. As Mohammed in after years propagated his religion by force of arms, so this body, with fanatical zeal, increased by the hope of worldly wealth, went forth to spread the knowledge of God among heathen nations.

Superior in civilization and in arts; having bronze and other instruments of warfare; bold and energetic; with the instincts for, and determination to obtain, earthly possessions, — they went forth to carry death and destruction in their path. Like all religious conquerors, they believed the end sanctified the means; that death was the due of pagan unbelievers. They had no compunctions of conscience in giving them to the sword: it would be a proper end of their being.

The inhabitants of Northern Africa bordering the Nile River, confined to a narrow strip of land on each side of the river, and thus made homogeneous, had, in the long course of eight or ten thousand years, arrived at a comparatively high state of civilization. They had a permanent government and an established religion. They raised

temples to the gods, and built pyramids as tombs for their kings.

Sculpture was a high art; some of the statues of this period bear evidence of great skill and culture.

The pyramids and tombs of the kings contained brilliant and highly colored representations of their battles, and of the life of the Egyptians.

The government had a standing army and ships-of-war; and commerce was carried on with Central and Western Africa, with Arya, and with some of the countries bordering the Mediterranean Sea.

Outside of Arya this was the only neighboring country having an established and civilized government. For many years a reciprocal trade had been carried on between the two countries, — the tin, iron, and copper from the Caucasus Mountains being exchanged for the products of Africa; and the wealth and luxury of the Egyptians had become known to the Aryas.

The riches thus revealed excited the cupidity of the Cainites, and they determined to possess themselves of the country. Turning their steps, therefore, toward Egypt, without warning they fell upon the inhabitants, and with but little opposition obtained possession of the country. Here they established themselves, and for seven or eight

hundred years or more continued rulers of the country.

According to the chronology we have adopted, this would have taken place about B.C. 5500.

The many chronologies of Egypt vary some hundreds of years. There is a period of Egyptian history between the sixth and eleventh dynasties, covering from five hundred to a thousand years, which is an entire blank. The inroad of the Cainites, which we have recorded, apparently took place at that period. If the Cainites erected any monuments, which may be doubted, they were probably destroyed after the expulsion of the race by the Egyptians.

The rule of the Cainite Aryas over Egypt had an effect which is thus described by historians.

Africanus says, "The interval of seven hundred and fifty years which intervened between the close of the old empire with the sixth dynasty, and the rise of the middle empire with the eleventh, seems hardly sufficient to account for the change undergone by Egypt and its people during the time."

Professor Sayce says of this period, "Profound changes have taken place, when the veil is once more lifted from Egyptian history. We find ourselves in a new Egypt: the seat of power has been transferred to Thebes, the physical type of the ruling caste is no longer that of the Old

Empire, and a change has passed over the religion of the people; it has become gloomy, introspective, and mystical; the light-hearted freedom and practical character that formerly distinguished it are gone. Art, too, has undergone modifications which imply a long age of development: it has ceased to be spontaneous and realistic, and has become conventional. Even the fauna and flora are different; and the domestic cat, imported from Nubia, for the first time makes its appearance in the threshold of history."

Mrs. Leonowens, in a lecture on Egypt, given in Boston, speaking of this period, gives a description of the appearance of the race, whom she mistakenly calls the "Hyksos," or Shepherd Kings. The Hyksos were a Shemite or Semitic race, who at a later period overrun and ruled over both Arya and Egypt.

She began by alluding to the fact that "the oldest monuments of human civilization are to be found in Egypt; and the records of ancient Egyptian scribes state, that the higher civilization was introduced into Egypt by the Hyksos, or Shepherd Kings, who were nomadic warriors from the high land of Persia. These Shepherd Kings exercised a vast influence on the religion of prehistoric Egypt, and, through it, on sculpture, painting, and art ideas, just then dawning on the Egyptian mind.

We can now recognize these Shepherd Kings in the paintings that still remain. They were strikingly different in their features from the Egyptian Pharaohs or Rameses, and were of a *fairer color.*

"Any one studying the sculptures and paintings of the Shepherd Kings would pronounce them of a different race, — a more moral and spiritual race.

"It is not alone from the paintings and sculptures that we have evidence of the conquest of Egypt by Persia. The thousands of bronze implements found near Memphis, buried for almost sixty centuries, and contemporaneous with the most ancient pyramids, bear undoubted testimony to an ancient and distant commerce, which brought the tin of the Caucasus to Egypt.

"Without this commerce, the presence of bronze implements in Egypt could not be explained; for tin is found no nearer Egypt than the Caucasus or India."

The Cainites carried with them the civilization and religion of their own land, its arts and manufactures. Their rule was mild and beneficial, and they gave an impetus to trade and commerce which made Egypt a leading nation of the world.

Traces of the Cainite rule are found in the belief, indelibly impressed on their religion (and said to have been taught to the priests and higher

classes only), in a supreme God, the Maker and Ruler of the universe, and in the immortality of the soul, as shown in their Book of the Dead. Many of the arts and sciences of Arya were also introduced by the Cainites, as shown in the increased beauty of their sculpture and painting.

The effect of their reign in Egypt upon Arya was great. Trade and commerce between the two nations were enlarged; there was constant communication between the countries; the demand for metals and metal-workers, for manufactures of various kinds, for skilled artisans, for the products of the loom, for engraved gems and works of art, was great, and continually increasing. These were exchanged in Egypt for the fruits, curiosities, strange birds and animals, ivory, and precious stones of Africa.

Great numbers of the Cainites, who had become the privileged and ruling race, entered into the employ of the government; and the standing army of the conquerors was largely recruited from the same source.

The Cainites did not amalgamate with the natives, but held themselves aloof, as of a higher race; they looked upon the Egyptians as low and degraded, and during their whole rule they depended upon Arya for officers of government and soldiers.

XII.

RÉSUMÉ OF CAINITE PERIODS: CAIN TO METHUSAEL.

THE Cainites separated from the mother country while she was at her spiritual height, and carried with them the spiritual wisdom which they had been taught in Arya.

In the settlement of a new country, the women of the race, while bearing their share of the trials and hardships consequent to the opening of a new country to civilization, retained the spiritual position gained by them in the old home.

At the end of a thousand years we find the new race settled in cities, with a permanent government, with all the comforts of civilization, learning, and religious culture; and the credit of this advance in wisdom and knowledge is given to the women of the race. This position of the woman is retained by them among their Persian descendants, the Parsees, to this day.

In the Cainite history are recorded three classes of emigrants: —

First, Those who, incited by a love of adventure, or by the desire to better their condition, braved the dangers and hardships of a frontier life in order to obtain a permanent home.

Second, Those who, desirous of worshipping God in accordance with their own religious belief, left home and friends for their conscience' sake; and, proceeding to the hill country, there founded new settlements, where they could worship unmolested. From these emigrants probably came the Persians.

A third class of emigrants were those who, stimulated by religious zeal, aided by others who under the cloak of serving God desired to serve themselves, and by others who were influenced by the mere love of adventure, went forth, under the plea of doing God's service, to devastate and destroy.

The Cainites themselves had been driven from the mother country by religious persecution, as they would claim.

Thus, in these four causes for emigration, we have the prototypes of what has been the course of the Cainite Aryas to the present time, and what will ever be their course in taking "possession of the earth."

The period Cain, unlike the period Adam and other Aryan periods, is not confined by years: it is continuous, and without end.

XIII.

UNITED ARYAN PERIODS.

LAMECH THE SERF.

THE action of the Cainites in taking possession of Egypt had a direct influence on Arya. This movement apparently took place while Arya was slowly recovering from the trouble and anarchy produced by the revolt of the serfs; and few, if any, of the parent race, took part in the expedition.

The immediate effect of the seizure was to stimulate trade, and enlarge the commerce between the two countries.

Eventually the interests of the two Aryan communities became identical. Occupying adjacent countries, each had expanded so much that many of their cities and villages were contiguous. Speaking the same language; their literature, learning, religion, and race the same; their interests one, — they finally combined and formed one government, under one supreme ruler, or king.

This event is recorded in the Aryan annals in these words: —

"And Methuselah lived an hundred eighty and seven years, and begat Lamech" (B.C. 5487).

The Cainite record of the same event is, "And Methusael begat Lamech."

Both branches of the Aryan race united and became one. The child returned to its parent; and from thenceforth the two nations existed under one government, and were again one people.

Coming in more frequent contact with other nations, they received a name by which they were afterward known to the world. It was "Japhet," meaning "handsome."

The race was distinct from all others in the fact, that, with whiter skins, there was among them greater variety in appearance than in any other race; and they were acknowledged to be the handsomest people existing.

"Lamech" means "the stricken down; the unarmed man; the poor; he who is beaten; he who is made low, oppressed."

After the long period of trouble and anxiety that succeeded the rising of the serfs in the mother country, the nation had returned to its former state of peace and prosperity. The march of the Cainite Aryas to overrun Egypt, their success, and the union of the two nations under one government, had resulted in a great increase of trade and commerce, manufactures and arts.

The serfs, after long years of oppression, again filled positions of trust in and about the residences of the rich and noble. The remembrance of past scenes had faded out; those that took part in the great outbreak had long since departed, but its lessons were engraved upon the hearts of all.

The chains of bondage had been riveted stronger than before, and terribly galled the peasant race. They had little respite from a life of daily toil. Their situation was hopeless, and a settled gloom had taken possession of them. They were poor, stricken, and oppressed; unarmed, unmanned, and unresisting.

The author now in a series of illustrations reveals the state of the country, — its strength and power on one side; and its weakness, caused by its system of serfdom, on the other.

"And Lamech took unto him two wives: the name of the one was Adah."

Here a break is made in the form of the record: it is not he "begat" them, but he supports them; they are his wives, dependent on him.

"Adah" means "adornment, comeliness, beauty, ornament; an assembly."

While the serf spent his days in toil, — cultivating the soil, working in the mines, excavating the canals, burning the brick, and doing the general

drudgery and hard work of the nation; deprived of liberty, driven by taskmasters, scourged, beaten, and oppressed, living in misery and without hope, — the king, nobles, prelates, and merchants, who were made rich by the sweat of his brow and the labor of his hands, lived lives of luxurious ease and enjoyment. They revelled in the excitement of the chase; they adorned their persons with flowing robes embroidered in gold, with costly jewels and ornaments; their houses and palaces were enriched with expensive hangings, sumptuous furniture, beautiful rugs, and works of art; they vied with each other in the gorgeousness of their equipages, and in their retinue of servants and dependents; the beauty of their women was heightened by dresses of purple and fine linen; and they spent their time in visiting and receiving visits, in feasting and dancing. Ease, comfort, peace, and prosperity reigned.

"And the name of the other [wife of Lamech] was Zillah."

The meanings of the name are, "the depths of earth; that which is roasted; the tingling of the ear; shadow, shade."

Zillah is another wife, who is also supported by Lamech. The merchant, the artisan, the mechanic, the manufacturer, the shopkeeper, the priests and teachers — all the various trades and occupations,

from high to low, were sustained by the labor of the peasant serf.

The depths of the earth had been searched for metals. The method of treating ores by roasting, crushing, smelting, was known. Workshops abounded where these metals were worked, and formed into articles of use, beauty, and ornament. The ears tingled with the music of the hammer, as it shaped the rude metal into instruments of utility or works of art.

Textile fabrics of various kinds, suitable for the adornment of the rich and noble, and for the dresses of the poor, were manufactured. Many were the poor and needy who in shadow and shade obtained support by weaving cloths and fabrics for these purposes.

These wives of Lamech each bore children.

"And Adah bare Jabal."

The word means, "he that produces; he that brings; he that glides away; a stream; a wanderer." And this further statement is made, "He was the father of such as dwell in tents, and such as have cattle."

"Adah." The rich, who had become wealthy by the labors of the serf, were enabled, through the power of these riches, to multiply the productions of the country. Sheep and cattle were raised in abundance. All the various products of

nature and art were exchanged with foreign countries, for the goods, manufactures, and products of such countries. Commerce was stimulated. Ships on the rivers and ocean, and caravans on land, were the means of communication; and the wealth of Arabia, Africa, and India was poured into the laps of the luxurious dwellers in the Euphrates Valley.

"And his brother's name was Jubal." The word means "a trumpet; he that produces; he that runs." "He was the father of all such as handle the harp and organ."

While riches had multiplied the productive power of the country, and stimulated manufactures and commerce, it had also developed a taste for intellectual studies, and for the refinements of civilized society. Music was studied; musical instruments, both reed and stringed, were in common use; their aid was invoked in the solemn services of religion, and on occasions of joy and festivity. The hours of leisure and relaxation were enlivened by music and dancing, and the voice accompanied the harp in songs of love and rejoicing in happy homes.

"And Zillah [the second wife of Lamech], she also bare Tubal-cain." The word means "metals; who is jealous of confusion; worldly possessions, possessor of the world." He was "an instructor of every artificer in brass and iron."

Not only were the rich supported by the serf, and trade, commerce, and luxury the result of his labors, but the mechanical and manufacturing interests of the country were enlarged and increased as the result of his unpaid exertions. Tin, copper, iron, and the precious metals were mined, and formed into tools, weapons, armor, and articles of use and ornament in great variety.

The increased demand from the rich, and from foreign countries, occasioned by the opening of commerce with the neighboring nations, established these manufactures upon an apparently firm foundation; and the middle classes enjoyed an unprecedented degree of prosperity, and enlarged their worldly possessions.

The statement previously made of the "Cain" branch of the Aryan race, that they should "possess the world," is here repeated of the middle class.

The author says, The time will come when there shall be neither slave, noble, nor king; but the original political equality of the human race shall again prevail, and all political power shall be in the hands of the great middle class. There will still be rich and poor, learned and ignorant, industrious and idle; but no high or low, no king or serf. The government of the world shall be "of the people, for the people, by the people."

The result of all this prosperity in the homes of the middle class is shown in the next picture, which is in these words, —

"And the sister of Tubal-cain was Naamah." The word means "pleasant."

The author has shown that all this prosperity and increase in worldly possessions were the result of holding their fellow-beings in the bondage of serfdom. The discontent of the serf was known, but disregarded. While some acknowledged the sin, cautioned the nation against disaster, and urged their emancipation, others claimed that serfdom was divinely authorized, the natural order of things; that without the labor of the serf the nation would be wrecked, and that it would be impossible to free them and live in the same country.

Leaving out this cause of trouble, every thing was pleasant: never before had wealth increased so fast; the nation was at the height of prosperity; trades and manufactures of all kinds were flourishing. Caravans were constantly arriving, bringing the products of foreign nations, and as often departing with the manufactures of the country; while the rivers and seas were dotted over with ships loaded with the products of the earth, the mine, the workshop, and the loom.

Progress in art was also gratifying; music and painting flourished. God was worshipped with

pomp and ceremony; the temples were enriched by princely offerings; the priestly class had become rich, and were a power in the land.

Riches contaminate. The crime of slavery deteriorates, imbrutes, and injures the slaveholder as well as the serf himself; all the finer qualities of the human heart are blotted out in the slave-owner. In the indulgence of passions engendered by holding human beings in bondage subject to his will, the moral powers and sensibilities become blunted or dead; and the outcome of the crime is, that his own spiritual slavery is in exact proportion to the bodily degradation of his slaves.

The serfs were quiet under their oppression. Apparently there was no danger of another uprising, and the nation slept in security; yet a warning was given that such wickedness and wrong must receive punishment.

"And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold."

Here is the statement that the serfs had arisen against oppression, but without effect. They had slain young and old, poor and rich, to their own wounding and hurt.

The uprising had come to naught, and they remained in greater bondage than before. They felt they could receive no help from man, but believed in the retributive power of God.

If Cain (says Lamech) shall be avenged sevenfold, then shall God avenge the wrongs and sufferings of his poor and downtrodden people seventy times sevenfold.

He is the protector of the weak and defenceless; he hears their cries, and in his own good time will punish the oppressor. This caution, threat, or prophecy is made by Lamech or the serfs to those whom he supports, to the nation at large.

"And Lamech lived an hundred eighty and two years, and begat a son: and he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord had cursed."

Lamech is here represented as taking comfort in the belief that God would aid them. They were apparently past human help, and turned naturally to the only power on whom they could depend for aid. God cursed the ground for man's sake, that he might look beyond; and this comfort and consolation the serf has, while he still hopes for human relief.

NOAH, OR JUSTICE.

"Noah was a just man and perfect in his generations, and Noah walked with God."

The meaning of the word "Noah" is "rest, repose; consolation."

In the commencement of the period of Noah, about B.C. 5305, we find the nation in a state of prosperity and peace. The unrest following the turbulence and strife of the period of Enoch had long passed away; the excitement caused by the conquest of Egypt, and the great emigration thereto, was over; there were no foreign foes to fear, and domestic troubles were at rest. Commerce had greatly increased; every trade and manufacture flourished; riches poured in upon the nation, and all was quiet and repose. In all this time the race had never attempted to carry out the requirements of God; they had not taught other nations. They felt so proud of their position that they did not desire to share it with those whom they thought inferior races, and they had not "tilled the ground" from whence they had been taken.

In the state of peace which now pervaded the nation, there were some whose consciences awoke to a knowledge of the sufferings of the serf, and the sin and wickedness of keeping human beings

in bondage. Exertions were made to relieve them, and to lighten their servitude, and even to free them. But, under the increased demand from foreign nations for the products and manufactures of the country, the work of the serf was of more value than it had ever been; and the cupidity of the serf-holders not only prevented any action in his favor, but even served to tighten his chains. The consciences of the higher classes generally were seared and blunted; they were indifferent to wrong, injustice, and oppression, and refused to abate their claims on the work and body of the serf. The Church had deteriorated, had tampered with wrong-doing, and upheld slavery as being ordained by God; it taught that it was a universal law that some should rule, and others serve. There were some noble exceptions to this belief, and the influence of righteousness was still active in many hearts; and they endeavored to make it felt in the nation, but without effect.

For a period of six hundred years the material prosperity of the country continued. Its cities and villages increased in number and in population. It was the manufacturing centre of the world; its metals, ornaments, carvings, textile fabrics, work in gold, gem engraving, and articles for use, ornament, and comfort were in continuous demand from all quarters. It was also the distrib-

uting point of trade, and its commerce extended to all quarters of the known world. The various products of Africa on the one side, and India and China on the other, were here brought together; and its influence was felt in all the nations with whom it came in contact.

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

The Aryas are here spoken of as "sons of God," in contradistinction from the rest of mankind, whom they habitually called children of men, and whose daughters are above spoken of as "daughters of men."

Among the merchandise brought to Arya were beautiful women, "daughters of men," who were exposed in the market for sale. Of these the "sons of God took them wives of all which they chose." These daughters of men became the inmates of harems, — concubines, and slaves to the licentious passions of any who desired and could pay for them.

The effect on the nation was soon apparent. The standard of virtue was lowered, man returned to the practices of the animal, and vice and crime increased to an alarming extent.

The lesson taught in this downfall is one that should be heeded. Without a knowledge of God, and the restraining power of his requirements, the tendency of nations is downward. There is no civilization or nationality that stands and resists all shocks, but that founded on Christianity.

The nation is but an aggregate of individuals; as are they, so is the nation. All should receive religious instructions from their parents, and especially should the practical precepts of Christ's religion be taught in the public schools. In that way only can the neglect of parents be overcome, and the people become a nation whose progress shall be onward and upward, instead of downward into the depths of wickedness and sin.

"There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old men of renown.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."

The Aryas at this time were great and powerful.

Knowledge had advanced with giant strides: history, geography, astronomy, mathematics, all were studied with earnestness and zeal; and intellectual activity prevailed in every direction.

This great activity, this general intelligence, were now prostituted to base ends. The degradation of the race, which had commenced in the crime of serfdom, and had been continued in the gradual decline of their religious faith, in the prostitution of their souls to gain, and their bodies to lust, was now hastened by the introduction to places of power and influence of men born of alien women, — men who had been brought up without a knowledge of God, or of their duty to him or to their fellow-men. These men — rich in worldly goods, but poor in spiritual worth; men of renown, and great in position and power — contaminated the people; and the nation daily sank deeper and deeper in violence, crime, and corruption. The instincts, throwing off the restraint of the spirit, and guided by the intellect alone, resumed their sway over man, and carried him into depths of vileness and iniquity before unknown, until "every imagination of the thoughts of his heart was only evil continually.

"Noah was a just man and perfect in his generations, and Noah walked with God."

While the picture we have given was true in

general, there were some who still walked with God, who endeavored to keep his commands, and obey his laws. The influence of the high and eminent period was still alive in their hearts; and keeping their faith bright, they strove with all their power to stem the mighty tide of corruption which was overwhelming their nation. But in vain. It had fallen past redemption.

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

"Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shall pitch it within and without with pitch. And this is the fashion thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

"And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife,

and thy sons' wives with them. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. . . . For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

"Thus did Noah; according to all that God commanded him, so did he."

The warning had been given, and now the means of safety were pointed out. God assures safety to those who place their trust in him. He tells them to take their families, their man servants and maid servants, their riches, their household goods, their flocks and herds, every thing necessary for food and comfort, for the supply of their daily wants, and every thing required to establish a new home in a new place.

"And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark; . . . they, and every beast after his kind, and all the

cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him."

Let us disabuse ourselves of our old and traditionary ideas of the Flood, and remember that the author, in rendering his narrative, gives us "a description of the real event, under the image of another of similar character." The event as described never took place; but it is an allegorical statement or picture, in which the real incidents of the Flood "are described by others resembling them in properties and circumstances."

The wickedness of the race had become so great, so appalling, that an inspired messenger denounces their crimes, and proclaims God's punishment on the sinful race; he foretells the Flood, and warns all to flee from the approaching danger.

There are yet seven days, says the record. Time is given to gather together all that shall be needed, and to warn all to flee for safety.

The "seven days" and "forty days" are uncertain lengths of time, used by the author in the

same way, and for the same purpose, as "day" is used in the formative and creative periods. Time — it may have been a week, a year, or more — was given in which to gather together all that the believers should desire to take with them. The greater number of the inhabitants, immersed in their business or pleasure, gave no heed to the warning of the prophet. They did not believe in his prophecies. A flood! where was the water to come from? The river annually overflowed its banks; but what of that? It would do no harm. The man was a fool, and none but fools would listen to the ranting fanatic.

Thus business and pleasure, joy and sorrow, went on as before; and the inhabitants of the plain took little notice of the warning voice of the messenger.

Meanwhile, believers gathered together their riches, their goods, their cattle; every thing belonging to them that could be readily removed. It was a body of men, women, and children, believers in God, who, aware of the wickedness of the race, felt the justness of the approaching punishment. Under the jeers and contemptuous sneers of their neighbors and friends, they proceeded to seek a place of shelter and safety from the coming doom.

"The same day were all the fountains of the

great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. . . . And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; . . . and all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died."

As had been foretold, the deluge overtook the doomed inhabitants of the plain. "The fountains of the great deep were broken up." An earthquake disturbance is indicated by the words, by which the level of the plain was depressed, or the bottom of the Persian Gulf and Indian Ocean raised, causing a sudden and violent rush of waters upon the land, in earthquake waves, carrying destruction and death in their course. This was accompanied by rain, violent winds, upheavals of the earth, and a general disturbance of the elements.

The catastrophe was so sudden, the ocean waves so great and powerful, that escape was

impossible. Every thing fell before the force of the waters; no life could withstand its overwhelming strength. The vessels on the rivers and in the harbors of the gulf were stranded and wrecked like egg-shells. The houses of the poor, built of unburned clay, dissolved; and the more substantial dwellings and palaces of the rich and noble crumbled under the trembling of the earth, and the force of the irresistible ocean.

"All the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail." And they covered the earth a long time; "forty days," says the record, — as we have stated, an uncertain length of time. And during this time the commotion of the elements continued, so that it was impossible for any man or beast to have remained alive.

The destruction of the dwellers of the plain was complete: not one of those who neglected the warning voice of God escaped.

"And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually. . . . And it came to pass at the end of forty days, that

Noah opened the window of the ark which he had made: and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days, and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more."

The caravan, which had started from the cities of the plain to seek a place of safety from the doom pronounced on the wicked inhabitants, had reached the mountains, and encamped. They had felt the shocks of earthquake, had witnessed the upheaving and subsiding of portions of the earth, the commotion of the elements, and observed with awe the wild rush of the waters. From their place of safety they had viewed, as they thought, the destruction of the inhabitants of the whole earth.

The same cause which produced the Flood, now, by its counter action, caused the water to return to the ocean. The bed of the sea, which had been raised, returned to its former level; or the plain resumed its former position, and the waters receded to the ocean.

Noah sent the "raven," emblem of unrest. This was apparently a searching-party, who, unmindful of the doom laid upon all who did not take the means of escape opened to them, hoped to find some still alive; they went to and fro, searching in vain. Also, he sent forth a dove from him. Another more careful and quiet party, starting soon after, returned, reporting the water as still covering the ground; indicating the uncertainty of the search, and the danger of the attempt. But the first party continued their search. Desolation and destruction met them on every hand; where the waters had receded, the earth was left covered with the half-decayed bodies of man and beast in immense numbers, and the air was loaded with pestiferous odors. The standing waters emitted miasmatic vapors. The before fertile plains were covered with *débris* of all sorts; mountains had arisen where before were fruitful plains; the courses of the rivers had been changed; deserts of arid sands, or lands covered with chaotic *débris*, blocked their way; in fact,

nothing was natural. The whole face of nature wore a different aspect; and they were unable to locate a city, or recognize a natural object.

"And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off."

After an interval of time, probably a year or more, another party visited the plain. They found a more satisfactory condition of things existing; verdure clothed the earth.

The dead bodies which had before strewed the ground were now but whitened skeletons, half buried by the earthly deposit of the annual overflow of the rivers, and screened from sight by the abundant vegetation which covered the land. Trees had sprung up from newly fructified seeds, or from the roots of those which had been destroyed by the waters; and on their return the party carried with them evidences of the revived and renewed creation.

Determined that they would not be too hasty, Noah "stayed yet other seven days; and sent forth the dove; which returned not again unto him any more."

The exiles waited another season, that the overflow of the rivers might still further enrich the

land, and also cover from sight the last remains of those who had perished in the Flood.

The party then went forth, and returned not, — an exploring-party, probably, authorized to select a spot for future occupancy.

God had promised to protect those who placed their trust in him; and now, previous to their removal back to the land of their nativity, a promise is made by God to the Aryan race. The whole of the record is in these words: —

"And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

"And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. . . .

"And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the

earth; . . . and I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

"And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said, This is the token of the covenant, which I have established between me and all flesh that is upon the earth."

A promise is here given to the Aryan race, to the effect, that in all times of trouble they should be of good courage; for whatever might happen, whatever evils befall them, under whatever circumstances of apparent ruin and destruction they might be as a race, God would remember them, and the destruction should not come; their prosperity should be perpetual.

As previously the spiritual enlightenment of the earth was placed as a duty upon the Aryan race, the promise of protection given them, and the future rule and government of the earth placed in their hand, so now the promise is made, that they shall never be destroyed, but that God will be with them "for perpetual generations."

As we proceed, we shall see that the promise has been fulfilled until this time, and apparently will be continued for the benefit of "every living creature of all flesh that is upon the earth."

In returning to the Euphrates valley, the remnant of the Aryas avoided the alluvial and marshy land near the mouths of the river and bordering the Persian Gulf, and settled on the higher lands north of what was long afterward called the city of Babylon. Here, believing themselves to be the only people remaining on earth, they quietly settled down, and began again to cultivate the land, and raise cattle and sheep.

From their mountain of refuge they had felt the earthquake; had experienced the violent tornado; and had seen the earth heave and open, and pour forth fire and smoke, mud and water; had seen the fierce seas surge in, and overwhelm city and country. They had climbed the mountain peak, and from that point, as far as eye could reach, from

horizon to horizon, had seen water, nothing but water; not a living thing could have escaped; and they were alone, the sole survivors of what they believed to be a universal deluge.

The Aryas believed that the earth was a flat surface, surrounded by, and resting upon, the water, which extended underneath and around it, and on which the concave arch of the sky rested. In viewing the waste of waters extending to the horizon at all points, they believed that their vision extended to the ends of the earth, and that the whole earth was covered by the waters.

Their searching-parties had endeavored to communicate with India, but found immense deserts blocked their way, where sudden storms hurled the sand furiously around them, and threatened to make them its victims. Alkali plains and parched and rocky deserts had obliterated the well-known route of travel, and they returned disheartened. So, too, westward the former fertile plains of Arabia had become a burning desert of sand, presenting a complete barrier to their reaching Egypt. Indeed, it appeared to them that all mankind were dead, and the earth, except in their own locality, a desert.

Here this remnant of the Aryan race — the sole survivors, as they supposed, of all human beings — lived in peace and quiet.

During many years they increased and multiplied, until they again numbered many thousands. They had flocks and herds and the comforts of life. Many of their clay cylinders, or books, had been recovered from the desolation of the Flood, and others had been written; and they had kept up a knowledge of most of the arts, sciences, and manufactures known and practised before the Flood.

THE TURANIANS.

"The whole earth was of one language, and of one speech."

So they supposed. For one hundred years they remained unmolested, when they were much surprised by the appearance of a body of men who "journeyed from the east." Attracted by the fertility of the "plain in the land of Shinar," and by the salubrity of the climate, they settled thereon, and proceeded to colonize the country.

These new comers had a different speech and language, manners, customs, and religion, from themselves.

They at first received a welcome; but, as their numbers increased by frequent additions from the east, the Aryas began to look upon them with suspicion. Their augmenting numbers, and differences of language and religion, led to misunderstandings and strife; and as these strangers spread

more and more over the plain, these strifes increased, until there was a state of border warfare.

"And they said, Go to, Let us build us a city and a tower, whose top may reach unto heaven."

As the strangers grew in numbers, they began to fortify their cities by erecting walls around them of "brick burned throughly," with slime for mortar. This action the Aryas thought could be taken only as against them. They (the Aryas) had not protected their cities, and were wholly at the mercy of any who should attack them.

Their anger was still more aroused, and their religious feelings exercised, when the strangers commenced the erection of a tower of enormous dimensions, whose top should reach unto heaven, in which they would place an image of their god, who should rule over the plain.

"And the Lord said, . . . Go to, let us go down, and there confound their language. . . . So the Lord scattered them abroad from thence upon the face of all the earth."

This state of angry feeling continued for some years, causing frequent conflicts between the two races, until it finally culminated in open war.

There had been constant accessions to the strangers from the east. They were a warlike and predatory race; and, in the long and bloody struggle which ensued, the Aryas were finally defeated

and conquered. Some few remained in the country, and were merged in the new nationality; but the greater number departed to settle in other lands. Thus by this and the former migrations of the race, "the Lord scattered them abroad from thence upon the face of all the earth;" and their existence as a nation ceased and ended.

The Bible places this as occurring in the time of Peleg, B.C. 2247; by Hale's Septuagint chronology, B.C. 2754; and by the enlarged chronology we have followed, B.C. 4304.

XIV.

RÉSUMÉ OF UNITED ARYAN PERIODS.

THE two branches of the Aryan race had joined and become one. The impulse given to the material welfare of the united nation was great. This long-continued prosperity, however, brought with it dangers peculiar to itself.

Arya, by its system of human slavery already fallen from its pristine state of spiritual supremacy, was still further degraded by the introduction from foreign countries of young women, selected for their beauty to tempt the eyes of the Aryas; these were sold in open market, as slaves, to any who desired and would pay the price. The harem was established; and, from the king and noble down, the people rioted in the enjoyment of their animal passions.

The effect on the nation was terrible. Woman was degraded. The favorite of the harem ruled her lord and master; or the man became a furious tyrant, devoid of all manly attributes, and the slave of his own passions.

The deterioration of the race was rapid; passion and licentiousness ruled all. The laws of God were unheeded, and "every imagination of the thoughts of his [man's] heart was only evil continually, . . . and the earth was filled with violence."

The chosen people of God, the sons of God as they still called themselves in their pride, had become foul and corrupt. Through their whole life as a nation they had neglected the duty laid upon them, — to teach to other nations the truths which they had received.

God had driven them from Eden for this purpose; had placed them in the centre of the world; had made them the leading nation in spiritual and intellectual knowledge, in arts and sciences; had brought them in contact with other nations, and in every way given them opportunity to fulfil the obligation resting upon them. But in vain. Instead of being a guiding light in the spiritual darkness surrounding them, giving to other nations a knowledge of God, and of his laws and requirements, thus aiding them to rise above their spiritual ignorance and darkness, the Aryas had hid their light, or used it only to illuminate and show forth their own pride as God's chosen race, the special objects of his love and care, and his immediate children. Not only had they persistently

neglected their trust, but they had become more degraded than the despised nations surrounding them.

It would seem that intellectual man can fall so far beneath the level of the animal man, as to be too low and vile to be permitted to live. The animal passions, instructed and enlightened by the intellect, produce sin and crime unknown to the animal man, and so affect the air with their deadly poison as to require immediate and utter extinction. In later times the dwellers in Sodom and Gomorrah were ingulfed by the earthquake. The Canaanites were so foul and sinful, that God required of the Israelites their utter extermination.

Arya had neglected its opportunities, had practically refused to obey God's injunctions, had broken away from the observance of his laws, and had sunk so low in the scale of humanity, that God determined to destroy it from the face of the earth.

The preparation had long been made to preserve this race. In their frequent migrations, Northern Asia and portions of Northern Europe had already received numerous migratory parties from the Cainite branch; while the eastern borders of the Mediterranean Sea, and the southern countries of Europe, had been partially peopled by others from the parent race.

In taking possession of Egypt, the Cainites introduced into that country the arts, civilization, literature, science, and cultivation of the Aryas; and their religion colored and improved that of the native race.

For six or eight hundred years the Cainites ruled over Egypt. They entered it while their religion still retained much of its pristine vigor and purity. Their opportunities for instructing the natives were great, and should have been used; the knowledge of the one supreme God, of immortal life, of a state of future reward and punishment, was grafted on the low and degraded native religion, but did not displace it.

The Cainites held themselves aloof from the Egyptians. They looked upon them as an inferior race; and the great doctrine, that God was the Father of all mankind, was not promulgated by them: they preferred to believe that they were the only "sons of God."

With the departure of the Aryas, the monotheistic doctrine died out in Egypt. Osiris became their supreme deity, and the judge of souls; and the religious influence of the Aryas was only seen in the ritual of the dead. The Cainites had been tried and had been found recreant to their trust, but not in the same degree as the parent race.

The towns, villages, and cities of the enlarged Arya dotted the plains of Southern Asia, bordering the Persian Gulf and Indian Ocean, for many hundreds of miles. These plains extended back from the sea one to two hundred, and the plain of Shinar some four or five hundred miles.

It was to this country, containing millions of human beings, that the word of God came.

"The end of all flesh is come before me; for the earth is filled with violence. . . . And, behold, I will destroy them with [from] the earth."

A messenger from God proclaimed the destruction of Arya, basing the act upon the crimes of the people. They were advised to seek a place of safety; but the message was received with derision, and the warning was unheeded.

There were those who still worshipped God, and who recognized in the warning the justice of the decree. These, comprising a small body of men, women, and children, took active measures to escape from the destruction proclaimed.

The author indicates in his enumeration of Noah and his wife, his sons and sons' wives, of fowl, cattle, and creeping things, and of all food that is eaten, for food for thee and them, the various classes of the community from the highest to the lowest, including representatives of the various trades and occupations, with all that was

necessary to sustain life, who united in fleeing from the doomed country to a place of safety.

He describes the immediate cause of the catastrophe to be the overwhelming of the plains by an enormous body of water. In a separate chapter we have endeavored to give a description of the real event, its cause and extent, as shown by geology, and by the present aspect of the neighboring countries.

Several years after the cataclysm, those who had taken warning and fled to a place of safety prepared to return to the neighborhood of their former home.

Previous to their return, the author represents God as making a covenant with these representatives of the Aryan race. The covenant is made "with you, and with your seed after you, and with every living creature that is with you, for perpetual generations;" and is a promise of perpetual protection. No matter how clouded the circumstances surrounding the race may be, His promise shall be in the cloud; and, as a race, they shall be safe. History shows that this promise has been fulfilled to this time.

This covenant was made when this handful of men, women, and children were, as they supposed, the sole survivors of all the inhabitants of the earth. Perhaps it was needed to encourage them.

The Aryas of to-day can see that all of the prophecies respecting the material destiny of the race have been in process of fulfilling for over six thousand years, and at no time in greater power than at present; while the spiritual duty laid upon them has been partially carried out, even in their ignorance of the original command.

The survivors of the Deluge returned, and settled on the banks of the Euphrates. Here for a hundred years they increased and multiplied. From the symbols used in the narrative, it is evident that among them were artisans, manufacturers, mechanics, and workers of all kinds, having the tools and implements of their trades; while there were representatives of the spiritual, intellectual, and scientific portion of the race. Tradition represents Noah as having preserved the records of their science, civilization, and art; and this was undoubtedly the case. Being made of clay, baked in the oven, the water would not have destroyed them; and they were thus saved for future generations.

About one hundred years after their return, a body of Turanians settled in their neighborhood. These strangers were kindly received, and they soon adopted the civilization and customs of the Aryas. By degrees they obtained a knowledge of their language, became experts in their arts

and manufactures, and learned to read their cylinders.

Here had been another opportunity for the Aryas to fulfil the obligations resting upon them; but, as before, it was neglected. For two hundred and fifty years the Turanians continued to reside in the neighborhood. They had obtained full knowledge of all the arts, sciences, learning, and civilization of the Aryas, and were familiar with their history. Their numbers had been largely increased by continuous additions, until they had become a powerful nation.

They had a religion of their own. They worshipped gods of the heavens, earth, sea, and air, and many others. Religious disputes between them and the Aryas led to strife and ill-feeling; and, when they proposed to erect a high tower in which to place an image of their god as ruler over the plain, the action was opposed by the Aryas. This strife finally led to war; and the result was, the Aryas were scattered, and their cities and towns destroyed.

Thus vanished that nation, who, endowed by God with powers superior to that of any other, had continually and perversely neglected to fulfil the duty he had laid upon it.

The nation of Aryas was blotted out from remembrance; and, were it not for this allegory,

mankind would never have known ought but that such a race once existed.

While the Aryan *nation* was destroyed, the *race* of Aryas still exists, and is the leading race of mankind.

XV.

THE EVANGEL LOST.

GOD'S great evangel was lost to the world. The Aryas, to whom it had been delivered, had been recreant to their trust, and had been punished by the destruction of the main body of the race.

After the separation of the Cainites from the parent body, and their departure to people other sections of Asia, many other migratory bodies departed from the mother country, and later from the Cain branch also, until Europe and Western Asia had been largely peopled by this race. They had departed from the centre of civilization, and had spread to the remote portions of the earth.

We have seen the majestic operations of Nature's laws, by which the unfaithful millions occupying the plains bordering on the ocean were ingulfed in the raging waters of the Deluge. We have seen the few that escaped inhabiting for a time a portion of their native land, surrounded by desert plains and sands, where they increased in numbers;

retaining, and perhaps increasing, the knowledge, arts, sciences, literature, and religion of their race.

We have seen the Tartar, or Turanian, race settling in their neighborhood, and for three hundred years gradually learning their arts and sciences, absorbing their literature and learning; and then, when it was sure that the civilization of the Aryas would be preserved, we have seen the remnant, in the valley of the Euphrates, destroyed, or scattered to the four winds of heaven, and civilization left in the hands of an alien and despised race.

In this grand sweep of events, we have seen the hand of God moving in the affairs of man, punishing the proud, arrogant, and self-righteous people for their neglect of his commands, by banishing them from civilization and learning, leaving them to battle with strange men and new climates, and to forget, in their new and unsettled state, the religion and civilization of their fathers, until they have changed places with the before despised races, and themselves have become the barbarians of the earth.

We shall continue the subject in another volume.

THE DELUGE. — P. 249.

XVI.

THE DELUGE: ITS CAUSE, LOCALITY, AND EXTENT.

THE narrative of the Flood has been so greatly altered and changed by later additions and interpolations, that we may be astonished to see what the original document was. In this record we have carefully examined and recorded what we believe to have been the original account.

One writer introduces the Mosaic code of blood for blood, — a subject entirely out of place, and in no way connected with the narrative.

Another, instead of forty, gives us one hundred and fifty days of rain; increases the time of the Flood beyond a year; raises the water, which, by the original, is "fifteen cubits upward above the high hills," to a height above the tops of the mountains; rests the ark upon Mount Ararat; distinguishes between clean and unclean beasts, which was also a Mosaic rite; and credits Noah with offering a sacrifice to God of clean beasts and fowl; and one or both of these writers interpolate the names of Shem, Ham, Japhet, into the body of the narrative, as sons of Noah.

A deluge covering the whole earth, even above the tops of the mountains, while it has been a matter of implicit faith to the believers in the inspiration of the Bible who do not think, has been a source of trouble to scientific believers, and they have found refuge only in the belief of a partial deluge.

Mr. Lyell says, "I have always considered the Flood, when its universality in the strictest sense of the term is insisted on, as a preternatural event, far beyond the reach of philosophical inquiry."

Dr. Pye Smith says, "The idea of supernatural agency to so enormous an amount as in the present instance is, to many minds at least, very staggering, if not wholly inadmissible;" and he considers a more correct interpretation of the passage to be understood "as expressing a great extent."

Geikie, in "Hours with the Bible," treats the matter very fully. He says, "Men of the soundest orthodoxy have further urged that physical evidences still exist which prove that the Deluge could only have been local. Thus Professor Henslow supports De Caudolle's estimate of the age of some of the baobab-trees of Senegal as not less than fifty-two hundred and thirty years, and of the taxodium of Mexico as from four thousand to six thousand; periods which carry still living

trees beyond that of the Flood. There is, moreover, in Auvergne, in France, a district covered with extinct volcanoes, marked by cones of pumice-stone, ashes, and such light substances as could not have resisted the waters of the Deluge. Yet they are evidently more ancient than the time of Noah; for, since they became extinct, rivers have cut channels for themselves through beds of columnar basalt, that is of intensely hard crystallized lava, of no less than a hundred and fifty feet in thickness, and have eaten into the granite rocks beneath. And Auvergne is not the only part where similar phenomena are seen. They are found in the Eifel country of the Prussian Rhine province, in New Zealand, and elsewhere.

"Nor is the peculiarity of some regions in their zoölogical characteristics less convincing. Thus the fauna of Australia is entirely exceptional; as, for example, in the strange fact that quadrupeds of all kinds are marsupial, that is, provided with a pouch in which to carry their young. The fossil remains of this great island continent show, moreover, that existing species are the direct descendants of similar races of extreme antiquity, and that the surface of Australia is the oldest land of any considerable extent yet discovered on the globe, dating back at least to the tertiary geological age, since which it has not been disturbed to

any great extent. But this carries us to a period immensely more remote than Noah.

"Nor is it possible to conceive of an assemblage of all the living creatures of the different regions of the earth at any one spot. The unique fauna of Australia, survivors of a former geological age, certainly could neither have reached the ark, nor regained their home after leaving it; for they are separated from the nearest continuous land by vast breadths of ocean. The polar bear surely could not survive a journey from his native icebergs to the sultry plains of Mesopotamia; nor could the animals of South America have reached these except by travelling the whole length, northwards, of North America, and then after miraculously crossing Behrings Straits, having pressed westwards across the whole breadth of Asia, — a continent larger than the moon. That even a deer should accomplish such a pedestrian feat, is inconceivable; but how could a sloth have done it, — a creature which lives in trees, never, if possible, descending to the ground, and able to advance on it only by the slowest and most painful motions? Or how could tropical creatures find support of food in passing through such a variety of climates, and over vast spaces of hideous desert?

"Still more, how could any vessel, however large, have held pairs and sevens of all the creatures on

earth, with food for a year, and how could the whole family of Noah have attended to them? There are at least two thousand mammals, more than seven thousand kinds of birds, and over fifteen hundred kinds of amphibious animals and reptiles; not to speak of one hundred and twenty thousand kinds of insects, and an unknown multitude of varieties of infusoria. Nor does this include the many thousand kinds of mollusca, radiata, and fish. Even if the ark, as has been supposed by one writer, was of eighty thousand tons' burden, such a freightage needs only be mentioned to make it be felt impossible.

"Look which way we like, gigantic difficulties meet us. Thus Hugh Miller has noticed, that it would have required a continuous miracle to keep alive the fish for whom the Deluge water was unsuitable; while even spawn would perish if kept unhatched a whole year, as that of many fish must have been. Nor would the vegetable world have fared better than the animal; for, of the one hundred thousand known species of plants, very few would survive a year's submersion."

If we consider for a moment the immense body of water that must be created to cover "all the high hills that were under the whole heaven," — hundreds of times the present quantity on the face of the globe, — and then this enormous amount to

be destroyed, and the earth brought back to its normal condition, we can see the improbability, if not the impossibility, of this position.

Marcel de Serres, in his "La Cosmogana de Moise," says that "the Hebrew word translated 'all the earth,' is often used in the sense of 'region, or country.'" Thus, 1 Kings x. 24: "And all the earth sought to Solomon;" Luke ii. 1: "There went out a decree from Cæsar Augustus, that all the world should be taxed." To sustain this theory, we have the testimony of geologists, who find evidences of two prehistoric deluges in Europe, — one occasioned by the upheaval of the mountains of Norway, and the second by the formation and upheaval of the Alps.

The two most ancient nations of which we have any knowledge — the Egyptian and Chinese — have no record of the Deluge in their writings or traditions, or traces of it on their monuments; from which it would appear that the Deluge was not universal, but local.

It may be well to state here, that the ancients would readily accept the statement of the total submergence of the earth. Believing, as they did, that the earth was flat, and floating upon the surface of the seas, the waters surrounding it on all sides and extending underneath it, the breaking up of the fountains of the great deep would

merely mean that God caused the waters to separate, and the earth to sink therein until the mountains were covered; and, when his purpose had been accomplished, he raised the earth again out of the water to its original place, — a very simple and easy process, as they would think, and one that removes all the trouble of modern scientists.

The Asiatic deluge geologists claim to have been caused by the "upheaval of a part of a long chain of mountains, which are a prolongation of the Caucasus."

Louis Figuier, in his "World before the Deluge," speaking of the Asiatic deluge, says, "The earth opening, . . . an eruption of volcanic matter escaped through the enormous crater so produced; volumes of water, vapor, or steam accompanied the lava discharged from the interior of the globe, which being first dissipated in clouds, and afterward condensing, descended in torrents of rain. The inundation of the plains over an extensive radius was the immediate effect of this upheaval; and the formation of the volcanic cone of Mount Ararat, seventeen thousand three hundred and twenty-three feet above the sea, was the permanent result."

The upheaval of such an enormous mountain range would probably cause disturbances of the

earth's surface at points distant from the immediate cause of action.

Samuel Johnson, in his "Oriental Religions," speaking of the present appearance of portions of Persia, says, "It is a world of broken, heaving strata, a 'Cyclopean workshop,' whose violent contrasts of fertility and desolation are results of the latest convulsions of the planet; . . . enormous snowy ranges, half extinct volcanoes amidst zones of cold; salt deserts that still close up around Persian towns, and border paradises of verdure and flowers. . . . The sand floods of Gobi have covered hundreds of towns. The volcanic rifts of Daghestan are still a terror to the traveller. The quicksands of Khorossan swallow caravans in a moment. . . . One third of Seistan, the home of legendary and epic heroes, is moving sand. . . . The undulating hills and rich plains of Azerbijan tremble with subterranean fires, and the sandstorm and naphtha flame were in very truth pillars of cloud and fire that moved 'along the astonished lands;' and the fertile oasis of Balkh, 'mother of cities,' is girt with waterless desert plains."

These extracts show the extent and the results of the great upheaval in one direction, thousands of miles from the source of our narrative. They mention only a portion of its effects. In the oppo-

site direction, the before fertile plains of Arabia were almost wholly changed into tracts of desert sands, the covering earth having been taken up in and carried away by the rushing waters.

Figuier's description of the upheaval of a mountain in modern times, although upon a much smaller scale than that of the Caucasus range, will give us a clearer idea of the phenomena and its results, and enable us the better to comprehend the true nature of the ravages the catastrophe inflicted upon the portion of Asia in which it occurred. We quote from "The World before the Deluge:"—

"At six days' journey from the City of Mexico, there existed in 1759 a fertile and well-cultivated district, where grew abundance of rice, maize, and bananas.

"In the month of June frightful earthquakes shook the ground, and were continued unceasingly for two whole months. On the night of the 28th of September the earth was violently convulsed; and a region of many leagues in extent was slowly raised until it attained a height of about five hundred feet, over a surface of many square leagues. The earth undulated like the waves of the sea in a tempest; thousands of small hills alternately rose and fell, and finally an immense gulf opened, from which smoke, fire, red-hot stones, and ashes

were violently discharged, and darted to prodigious heights.

"Six mountains emerged from this gaping gulf, among which the volcanic mountain Jorullo rises 2,890 feet above the ancient plain, to the height of 4,265 feet above the sea.

"At the moment when the earthquake commenced, the two rivers Cintemba and San Pedro flowed backwards, inundating all the plain now occupied by Jorullo; but, in the regions which continually rose, a gulf opened and swallowed up the rivers. They re-appeared to the west, but at a point very distant from their former beds."

In the narrative of the Deluge, the priority of causes is given to the breaking up of the "fountains of the great deep," which can mean nothing but the submerging of the plain by an inflow of the waters of the sea.

This, we can see, was an effect, not a cause. The earthquake disturbance in Mexico raised the plain five hundred feet, over a surface of many square leagues. The disturbances continued many months. The courses of the rivers were changed, hills rose and fell, and the earth opened and ingulfed the waters.

Multiply this scene and the disturbances a hundred times, and we have the earthquake effects resulting from the upheaval of "a part of the long

chain of mountains which are a prolongation of the Caucasus."

The geologists' account of the Asiatic upheaval gives us the cause of "Noah's Flood," and also shows its comparatively limited extent. The raising of the bed of the sea five hundred feet, as was the plain in Mexico, would cause an inflow of water sufficient to cover "all the high hills that were" in that neighborhood "fifteen cubits upward.". The disturbance in Mexico apparently continued six months or more. This, applied to the Asiatic upheaval, would probably cause at least one or two years' continued disturbance.

The raising of the ocean bed caused that immense body of water to rush over the plains with irresistible violence. The mountain waves carried every thing before them. Not a vessel, not a building, could resist its terrible fury. This movement, frequently repeated, caused the water to rush to and fro, throwing down and destroying every thing which might have escaped the first terrific onslaught. Man and beast, every living thing in the inundated district, perished; villages and cities dissolved; in many places even the soil was washed away, leaving a wilderness of rocks or sandy deserts in the place of the before smiling fields.

A year, or forty days even, of such action

would preclude the possibility of escape for a single inhabitant of the plain.

There is a tradition that the Tigris River originally flowed to the Persian Gulf, discharging its waters many miles east of the mouth of the Euphrates River; it now, however, connects with, and forms a part of, that river.

At the period of the Deluge, the fertile plains bordering the Indian Ocean and Persian Gulf, from the mountainous region now known as Beloochistan on the east, to and into Arabia on the west, — a distance of a thousand miles or more, — and extending back from the ocean from one to four hundred miles, was thickly settled by a race known to Assyriologists by the provisional name of "Accadians." The whole country was thickly dotted with cities and villages; and the intervening spaces were highly cultivated, and rich with verdure and beauty.

The effects of the upheaval of the mountains was felt throughout southern portions of Western Asia. It was apparently at this time that in Palestine it changed the course of the northern portion of the Jordan River, turning it west, and forming the Orontes River. It caused a further settling of the Jordan valley, thereby cutting off the passage of the River Jordan to the Red Sea. In the eastern section it changed a before fertile

and beautiful country into dreary and sandy wastes and alkali plains.

Thousands of years after this catastrophe, we find this same country the abode of a race well advanced in civilization and in knowledge of the arts and sciences. This race is known to us as the Shemites, or Semitic race.

Before them had been the Turanians, a Tartar race from Eastern Asia, from whom the Shemites obtained their civilization and knowledge. The Turanians had themselves obtained all the civilization and knowledge they possessed from a still earlier race, whom they had dispossessed. This race was undoubtedly the Aryan.

Tradition and history unite in placing the originators of our civilization at the mouth of the Euphrates River. It was there that the mystic Oannes, half fish and half man, appeared, and taught men civilization and letters; and the traditions of the Aryas point to the same spot as the cradle of their race.

There can be but little doubt that they were the occupants of the plains of the southern portion of Eastern Asia, whom the Deluge destroyed.

Long before Abraham, a thousand years at least before Moses, the Deluge narrative recorded in Genesis was known to the Accadians.

Among the Assyrian cylinders in the British

Museum, portions of two creative accounts have been found, one of which, so far as restored, is nearly identical with the Bible account. So, too, a cylinder bearing an illustration of the well-known tree of knowledge, the serpent, with Adam and Eve in the act of taking the fruit, has been found; thus establishing their knowledge of that portion of the old story. Previous to the birth of Abraham, the story of the Deluge had been embalmed in poetry; it being the eleventh canto of a great epic poem, written between 2000 and 2500 B.C. The author of the epic, using the record as a foundation, combines with it some of the more vivid traditions of his time, and gives the credit of the action to his own gods.

F. Lenormant says that "there were three copies of this poem made, by order of Assur-banipal, king of Assyria, about 650 to 625 B.C., from a very ancient record, then in the library of Uruk. This record was probably a thousand years old, and was itself a copy of a still more ancient manuscript."

The hero of this poem, Izdhubar, being attacked by disease (a kind of leprosy), goes in search of Hasisadra, the Accadian Noah, and hero of the Flood, to obtain from him a cure for his disease. Hasisadra, because of his good deed in saving mankind alive from the Flood, had been made

immortal; and he is believed to be living in bliss somewhere near the Persian Gulf. Izdhubar, after many perilous adventures, succeeds in finding Hasisadra, who is induced to relate to him the story of the Food, and the escape of mankind.

THE ASSYRIAN NARRATIVE.

Hasisadra was a native of Surrippak, or Sippara, the city of the sun (this was one of the ancient Aryan cities before the Flood), situated near the mouth of the Euphrates.

He says the city "was ancient, and in it men did not honor the gods; I, alone, was their servant." At a meeting, or council, of the gods, because of the sinfulness of man, a deluge was proposed by Elu (god of war, also a prince of gods), and approved by Nebo (god of thunder) and Nergal (god of the earthquake), but opposed by Anu (god of the heavens). It, however, was decided in council that it should take place.

Hea (god of wisdom, also god of the sea) resolved to save the seed of man and beasts, and revealed the decision of the gods to Hasisadra in a dream, and thus addressed him: "Man of Surrippak, build a vessel, and finish it quickly. By a deluge I will destroy substance and life." He directs him to make the vessel after this manner: "Six hundred cubits shall be the measure of its

length, sixty cubits the measure of its breadth and its height. . . . Into the deep launch it."

Hasisadra at first declined, saying, "When I shall do it, young and old shall laugh at me."

He is, however, finally persuaded to build the vessel, and is directed "at a given moment that I shall cause thee to know, enter into it, and draw the door of the ship towards thee."

Hasisadra proceeded to build the ship. The particulars of its construction are given. It was divided into three floors, and these floors divided into compartments. He made it water-tight. He covered it without and within with asphalt, or bitumen. When completed, he proceeded to provision it. "Three times thirty-six hundred porters brought on their heads chests of provisions. I kept thirty-six hundred chests for the nourishment of my family. For provisioning, I had oxen slain, instituted rations for each day. In drinks, barrels of wine I collected, in quantity like to the waters of a river; of provisions, in quantity like to the dust of the earth. And I carried above and below the furniture of the ship."

At the appointed time "all that I possessed of silver, I gathered together; all that I possessed of gold, I gathered; all that I possessed of the seed of life of every kind, I gathered together. I made all ascend into the vessel: my servants both

male and female, the cattle of the field, the wild beasts of the plains, and the young of the people, — all of them I caused to ascend. I entered into the midst of the ship, and shut my door. . . . In shutting the vessel, to Buzur-sadi-rabi, the pilot, I confided this dwelling, with all it contained.

"A storm, at dawn in the morning, arose from the horizon of heaven, extending, and wide. Vul (god of the atmosphere and of storms), in the midst of it, thundered; Nebo and Saru (gods of thunder and lightning) marched before; they marched, devastating mountains and plain. The throne-bearers (the seven wicked spirits of the storm-gods, whose duty it was to raise the mountainous waves) went over mountains and plains. Nergal (god of the earthquake), the powerful, dragged chastisements after him. Ninip (god of the wind) advanced, overthrowing before him. The archangels of the abyss brought destruction; in their terror they agitated the earth. The flood of Vul reached to heaven; the bright earth to a waste was turned.

"The surface of the earth, the waters swept; it destroyed all life from the face of the earth. The strong deluge over the people reached to heaven. The brother no longer saw his brother; men no longer knew each other. In heaven the gods

feared the flood, and sought refuge; they ascended to the heaven of Anu (the supreme and self-existent god). The gods were stretched out motionless, pressing one against another, like dogs."

Istar (daughter of Anu, the Ashtaroth of the Bible; and the Astarte, or Venus, of Grecian mythology) is represented here as the mother of mankind, and as weeping and mourning, because "I, the mother, have begotten my people, and, like the young of the fishes, they fill the sea." "The gods on their seats were seated, in tears; covered were their lips for the coming flood."

Six days and nights the wind, deluge, and storm continued; on the seventh it ceased. Hasisadra opened the window, and perceived "the whole of mankind was turned to corruption; like reeds the corpses floated. . . . I looked at the regions bounding the sea, toward the twelve points of the horizon — not any continent."

On the fourteenth, Hasisadra sent out a dove, which returned to the ark, finding no place on which to alight; the next day a swallow was sent, which also returned; then a raven, which did not return. He then sends forth the animals on the mountain Nizer, and offers sacrifice to the gods. "I raised the pile of my burnt offering on the peak of the mountain; . . . beneath I spread

rushes, cedar and juniper wood. The gods were seized with the desire of it; and the gods assembled like flies above the master of the sacrifice. . . . From afar, in approaching, the great goddess raised the great zones [the rainbow] that Anu has made for the glory of the gods. . . . From afar, in drawing near, Elu saw the vessel and stopped. He was filled with anger against the gods. No one (said he) shall come out alive. No man shall be preserved from the abyss." Ninip informs Elu that this was done by Hea. Hea then argues with Elu; tells him he is wrong to destroy the just and faithful with the wicked; that when he desires to destroy the wicked, instead of a flood, he should cause wild beasts to increase, or cause pestilence or famine to mow men down. Elu accepts the arrangement, goes into the ship, blesses Hasisadra and his wife, and makes them immortal.

In this account, instead of the rain for forty days and forty nights, we have a tremendous storm, with thunder and lightning, devastating nature; the sea overwhelming mountains and plain (apparently earthquake waves); the powerful earthquake; the hurricane overthrowing; the earth agitated and turned to waste by the deluge.

This fulfils all the conditions of the geologists' description of the Asiatic deluge.

Instead of Noah and his family, Hasisadra brings

into the ark or vessel his male and female servants, and the young of the people. Instead of a box like the ark, he builds a vessel, and places it in charge of a pilot. Instead of forty days, the deluge lasts but six days.

Professor Sayce, in "Assyria: its Princes, Priests, and People," says of the astronomical epic, by Sin-like-unnim, "It is impossible to determine the age of the great Chaldæan epic, but it must have been composed subsequently to the period, when, through the precession of the equinoxes, Aries came to be the first sign of the zodiac instead of Taurus; that is to say, about B.C. 2500. On the other hand, it is difficult to make it later than B.C. 2000, while the whole character and texture of the poem show that it had been put together from *older lays*, which had been wrought into a single whole."

XVII.

THE OANNES.

Professor A. H. Sayce, in his late work on "The Ancient Empires of the East," writing of Babylon, says, "Here was the centre and starting-point of the civilization which afterward spread throughout Western Asia. Its primitive inhabitants, whom we will term Accadians, traced their origin to the mountainous country south of the Caspian, from whence they had spread over Elam, or Susiana, the shores of the Persian Gulf, and the fertile plains of Babylonia.

"The civilization of Babylonia seems to have originated in Auran, or Southern Susiana, and the coasts of the Persian Gulf, out of which, according to the legend, the semi-human Oannes arose at dawn with the revelation of culture and knowledge. The pictorial hieroglyphics, which afterward became the cuneiform characters, were first invented in Elam."

The description given of the Oannes is as follows: "There appeared issuing from the sea, at

the spot where it is nearest to Babylon, an animal endowed with reason, named Oannes. Its whole body was that of a fish, but beneath its fish's head was another; namely, that of a man. A man's feet also proceeded from its fish's tail. It had a human voice; and its image is preserved to the present time.

"This animal passed the day in the society of men without taking any nourishment. It taught them to practise all sorts of sciences, letters, and arts; the rules for founding cities and buildings and temples; and the principles of law and geometry. It showed them how to sow and reap, — every thing, in short, needful to render life agreeable. At sunset the monster returned to the sea. Plunging in, it spent the night beneath the waves: it was amphibious.

"It wrote a book on civilization and the origin of things, which it bequeathed to the world."

This figure combined of man and fish is a representation of the appearance of the Aryas as they arrived at the Euphrates, by water, from the southern parts of India.

India was bordered on three sides by the sea. Races so situated early became maritime. In the general march of civilization the sea had not been neglected; and vessels were used as means of com-

munication between different points on the coast, and also for fishing.

In the allegory we have depicted the Aryas as migrating by both land and water to the Euphrates plain, but it is more than probable that the inhabitants of Southern India took the shorter and easier route by the ocean and Persian Gulf. Perhaps the greater number came in this manner, and this representation records the fact.

This animal, the Oannes, passed the day on land without taking nourishment, and the night in the sea; in other words, the vessel containing the emigrants came full, and returned empty. Load after load were disembarked on the banks of the river or gulf.

The Oannes, besides teaching them civilization and letters, was also credited with writing and bequeathing to the world a book on "The Origin of Things and of Civilization." The only book of "origins" known to man is the one written in allegory, which we have been attempting to decipher.

That portion of the allegory contained in the first three chapters of Genesis is the book on "The origin of things and of civilization," bequeathed to the world by the Oannes. It was known to the Aryas of Hindostan, not as an allegory, but as an inspired history of creation, of man, and

of their own race. This history was continued by later writers, until the destruction of the nation, and dispersion of the remnant by the Turanians.

Sometime after these events, an Aryan still living in the Euphrates Valley wrote this whole history, in allegory and cipher, in the form in which it has come down to us.

The teachings originally ascribed to the Oannes were afterward credited by the Semites to their god Hea, the god of the great deep and of wisdom.

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